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Twelve Sermons,

Written

By the Rev. Dr. John Trusler, 1C

On the following Subjects:

1. On the Sense of Hearing.
2. On the Gift of Sight.
3. On the Gift of Speech.
4. On the Formation of Man
5. On Reason.
6. On the Formation of the Earth.
7. On the Passions.
8. On Cruelty to Animals.
9. On Female Discretion.
10. On the Loss of the Soul.
11. Honesty is the best Policy.
12. The Importance and Duty of a Farmer's Life.

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BRITISH MUSEUM

No. 1. On the Sense of Hearing.

"Proverbs 20. ver. 12." The hearing Ear, and the seeing Eye, the Lord hath made even both of them."

The Author of nature having in his wisdom created the earth, and all things therein, and, as we are told in scripture, adapted every thing he made to the use and comfort of those he designed them for:---last of all, created Man, as Lord of this great work. To Him was every perfection given, and having ordained him to live a certain number of years upon the earth, that he might increase and multiply his species; to extend that life he gave him, He taught him to lengthen it out by food: and to enable him to seek and procure that food, He endowed him with five senses; he gave him an Eye to see, a Ear to hear, a Hand to touch, a Tongue to taste, and a Nose to smell; and that his daily task of supplying the wants of nature, and prolonging his life, might not be irksome and unpleasant, He added such exquisite pleasure in the gratification of these senses, as to make him covet what was essential to his being: thus He ordained that beauty should attract the eye, harmonious sounds the ear; that delicacies should enrapture the taste, perfumes regale the smell, and possession gratify the touch; so that the man of exquisite sensation, in the full enjoyment of his senses, is in a state of extatic rapture, and nothing can alloy his bliss, but the abuse and imperfection of these faculties.

It is my design to treat of the two principal of these senses, in their turn, those of Hearing and Seeing; to shew the blessings that ac-

company them and the wretchedneſs attendant on the want of them. In doing this we ſhall have abundant cauſe to glorify our Maker, and it will only remain to ſhew you, how to make a proper uſe of such His gifts.

We will begin then with the ſenſe of Hearing.

When we contemplate this wonderful faculty, we muſt stand amazed at the wiſdom of Providence, from whoſe contrivance we are taught philoſophy. Were I to repreſent to you the manner in which ſound is brought about; were I to lay open to your view the formation of the ear, and explain to you its mechaniſm ſo wonderfully conſtructed, and ſo admirably adapted to the purpoſes of hearing; were I to ſhew you that He created even the air, proportionate to this design, it being through this medium that the ſurpriſing end is brought about; were I to make you acquainted with the nature of ſound, the cauſe of the echo and the variety of tones, you would naturally cry out with the Pſalmist, "Lord how manifold is Thy goodneſs!" "What is Man, that Thou art ſo mindful of him, and the ſon of man that Thou ſo regardeſt him?"

I ſhall paſs over all this, as being fitter for the ſchools than for the pulpit. I ſhall only obſerve, that as our Creator has formed the ear so admirably for the purpoſe of hearing, He has provided us with two, that we may hear the better on all sides, and has guarded their entrance by a bitter ſubſtance, called the Wax, nauſeous to all kind of inſects that creep into holes, and who might otherwiſe lodge themſelves there and obſtruct our hearing.

We will now proceed to the pleaſures and advantages ariſing from the act of hearing. How pleaſing and inſtructive are ſounds to the man of studious application!--If the deafening torrent tumbling

down the craggy cliff; if the roaring wind, the rattling storm and terrifick thunder alarm and call his attention; it leads him to guard against the impending danger, and the grand and awful sound raises his thoughts to his great Creator and forces him, to acknowledge and to own the God. But, in the more placid scenes, can man listen to the voice of animated nature and not feel his soul warmed with the sublimity of goodness? Can he hear the whispers of the breezes, the murmurs of the groves, the tinkling of the rills, the gurgling of the brooks, the rippling of the currents, the loving of the herds, and the bleatings of the flocks,---and not praise the Creator, who in such interesting sounds has shewn a love for harmony and concord?--Can he be sensible of the variety of Song, in the feathered choir? Can he hear the twittering of the swallow, the carrols of the lark, the warblings of the nightingale, the pipings of the bullfinch, the whistling of the blackbird and the song of the Thrush, and not be charmed with their melody, ravished with their music and become all piety and all love? A man surely can have no soul that is not enraptured with such melody; and let it even be ruffled by the cares and inquietudes of life, it must soften and soothe him into complasence. So much has the Deity directed his attention to the Soul of man, that he has been studious in the formation of Sounds, and given him certain tones to express certain passions of the Soul, and thus communicate his wants. Fear, Grief, Pain, Anger and every passion hath its peculiar sound.--- The alarming shriek, the heart-felt sob, the broken accent, the plaintive sigh, the dismal groan and the impassioned voice, all speak a different language; all meet with comfort in the sympathising friend. The Ear is made the recipient of these sounds, and has power of conveying them to the heart. The man of sorrow is soothed by the tender

voice of her who is the partner of his troubles; she shares in every pang, her eyes are open to his distress; with tears in her eye and pity in her voice, she disperses by plaintive accents her husband's sufferings. Even the ship-wrecked mariner wants not language to convey his hapless fate to a foreign coast; the gun of distress will announce his calamity and inform the ear, within reach, of its complaint. By sound we know the heart of man, we read its wants and share its interests. To what an unbounded length of profitable learning doth it extend? The heart is readily depicted by this active principle, that leads home, through the ear, to the recesses of the breast, and convicts the hearer of his sin. His secret thoughts are thus drawn forth, and Conscience, that faithful monitor, resigns him at the bar of justice. We see his faults, we read his conviction, and anticipate his reform. Thus does the power of sound bring about a reconciliation and attach men once more to each other; it is of course a conciliating principle that partakes of harmony and love; it is a happy provision of Providence to tie mankind together, and bring about the end He has in view, that of uniting them in brotherly affection.

We will now, for a moment, consider the effects of Music upon the ear; that combination of harmonious sounds that carry rapture to the soul. We are taught to believe that heavenly songs and the music of the spheres constitute part of that celestial bliss which the Angels enjoy in Heaven; "when the morning stars sing for joy," and all the host of Angels tune their melodious throats, to usher in the new-born day. If it has pleased God, in the diversity of his abundant gifts, to suffer man to participate in those pleasures which are the continued joys of Heaven; if the powers of Music are divine, and that divinity is communicated to man, how grateful ought he to be to that God, who

enables his creatures to partake of it!---Happy is the choice of music thus applied;---happy is the man who, by a proper application of this divine science, can attune his soul to Heaven, join with Choral Worship to praise the Great First Cause of all things, and mingle his lays with Cherubs and with Seraphs; who can forget his cares in celestial harmony, and lose the man in the adoration of his God!--- He who is not charmed with music, has a soul only fit for treasons.

That Music acts upon our passions and reaches home to the Soul, is evident to all who have been present, where a number of voices and instruments combined, have poured forth their harmony in celestial sounds, in praising the God of nature and the author of harmony. Sensible of this, the most enlightened of men have encouraged music; nay, have introduced it into worship.

Let us next consider the disadvantages attendant on the want of hearing; tho' these are manifest from the blessings that accompany it: for not to share those blessings which others enjoy, is doubtless a source of continued misery. Without this faculty, man would be far from happy: for, independent of the loss of speech, it would be no small deprivation of happiness, to want the enjoyments that proceed from rapturous sounds, and the oral communication of friendly intercourse. That want of speech is the consequence of want of hearing, experiences teaches; for speech being learnt by imitation, if we cannot hear the voice of others, we cannot imitate it; of course, those who are born deaf are also dumb.---How dire is such a misfortune and how much to be lamented! The man who is both deaf and dumb stands, as it were, alone in life, joyless and unpartaking of that communicative bliss which springs from reading the thoughts and anticipating the wishes of his friend. This indeed may be gathered

by a long intercourse with men and studying their conduct; but he whose ears are open, knows it in some measure intuitively; he catches the manners of men as they rise, reads them without study, and, like two strung instruments, tuned in unison, vibrates together; strike the one, and you sound the other.---The ideas of a man under such a calamity must remain inactive, within his own breast; possessing no means of communicating them to others, he lives as it were, in the world, without the benefit of friendly society; his wants can only be supplied by himself, having no alternative to resort to, but that of attending to the calls of nature.---In vain would he apply by signs and gestures to his friends and relations, in the hour of sickness, or a perturbed imagination:---This want of hearing would place him below the brute creation, which are taught by instinct, tho' in sounds unintelligible to man, to communicate their wants and wishes to each other. He might sigh and weep, and wet his pillow with his tears unnoticed, but by the eye of his surrounding friends.

When under this idea, we consider the blessings it diffuses to mankind and the exquisite charms it renders us partakers of; we must, as rational creatures, adore and thank that beneficent Being, who hath been graciously pleased to bestow such a gift on each of us, and deplore the wretchedness of such as are deprived of it. What must be the secret comfort and pleasure of him, who has an opportunity of diverting and lessening his sorrows, by communicating his distress to him who will take part in his afflictions, and whose compassionate heart leads him to sympathize with man?---What must be the happiness of him, who goes forth in the morning to his work and to his labour, to behold the rising Sun, animating the whole bosom of nature, whilst the warblers of the air swell their carrol throats, enlivening

the day, exhilerating the ſpirits and cheering the heart? As the proſpect before him ſpeaks rapture to his Eye, ſo does the voice of animated nature paint its beauties to his Ear.

I will now proceed to ſhew you the proper uſe we ſhould make of this faculty of Hearing.

The gift of Hearing being given then as a Bleſſing to man, the inference we ſhould draw from it, is to enjoy this bleſsing, and not pervert or proſtitute the uſe of it; ſuch conduct would not only render us enemies to God, but enemies to ourſelves. If we offend our Creator (it being the Lord who giveth, and the Lord who taketh away) he may, as he hath done, ſuddenly deprive us of the uſe of it. We have many inſtances in life of thoſe who have had their ſight, their ſpeech, their hearing, and other ſenſes ſuddenly taken from them, as a judgment from Heaven:---Let us be cautious then not to offend the God of Vengeance.

The rapturous enjoyment of a fine ſummer-morning, is a direct reprehenſion to the man of ſloth, who is ſlumbering in his bed, and ſuffering ſuch enjoyment to paſs by him unnoticed. The ſlothful, like the deaf man, is inſenſible to what he loſes; he not only loſes what would daily and abundanty gratify his eyes and ears, but he he loſes half his life.---Was he to calculate the many unneceſſary hours he loſes in his ſleep, he would find them in the common life of man, amount to years. I mention this only as a hint; my next obſervations ſhall be a little cloſer to the ſubject. As according to the old adage, if there were no receivers, there would be no thieves;--So if there were no evil hearers, there would be no evil ſpeakers. The man therefore who lends his ear to an idle and wicked tale, does as much, if not more harm, than he who tells it; and as the laws of every well-

governed country punish the Receiver with the Thief; so does the evil Hearer deserve as much punishment as the evil Speaker; and tho' our laws do not reach so far as this, be assured there is a Judge above, who reads the intentions of the heart, and as a God of justice will punish both offenders.---He suffers the free use of the faculties He gives, but will never countenance the perversion of them.

We may open our ears to the calamities of nature, the sighs of distress, the heart-felt accents of grief, the plaints of wretchedness, the moans of affliction, the sobs of a broken heart and the groans of a wounded spirit;---We may listen to the advice of a friend and to a tale of woe;---but our ears should be shut to the insinuations of the artful, the insidiuousness of the crafty, the treachery of the deceitful, and the prevarications of the guilty,---to defamation and to lies; in short, our ears should be pure, and our hearing without sin.

Man would be, of all creatures, the most ungrateful to God, was he to forget the care and love of his Creator, so largely manifested in the blessings that result from Hearing; and the greatest enemy to himself, if, by a perversion of this faculty, he lost the true enjoyment of it. We should open our ears to all that is good, and our hearts to all that is holy; and when death shall draw a melancholy veil over all the beauties of this world, we shall find ourselves in a state capable of enjoying the beatitudes of the Blessed above, and shall be able not only to hear, but to join in those Hallelujahs of the heavenly Choir, where the Ear will be all rapture, and the Soul all extacy.

Trusler.

No. 2. On the Gift of Sight.

"Proverbs, chap. 20, ver. 12." "The hearing Ear, and the seeing Eye, the Lord hath made even both of them."

Of the five Senses with which man is blest, Hearing and Seeing are the two principal. My last discourse was on that of Hearing, and from the same text, I mean now to expatiate on the gift of Sight. God having thought proper, as I told you, to create man, endued him with certain Senses to enable him to prolong, and provide for, his existence, and to make himself happy. Among these senses, one is the gift of Sight. "He hath made," saith Solomon, "the seeing Eye."

The capacities adapted to each of our senses are surprisingly curious, beneficial, and gratifying. They are so many links in the chain of human felicity; if one is broken or deficient, the whole mechanism of man is out of order, and every surrounding object of comfort loses its value. Nothing bears its intrinsic worth; all things partake of the imperfection. The afflicted, in the language of the Psalmist cries aloud, "Bow down thine Ear, O Lord,---O hear me--be merciful unto me, for I cry unto Thee daily." He finds no comfort in the pleasures of the world; every enjoyment, whilst he feels his wretchedness, meets his thoughts with disgust. The human frame once disordered, none can rectify but the Great Mechanist of all things, the author of its being. None but God, can restore

the injured faculties to their priſtine ſtate. "We are his people, and the work of his hands;" and as a proof of the wiſdom of God in ſuch reſtoration, we ſee, that in operations on the eye, to reſtore loſs of ſight; wounds, there, heal without a ſcar or ſeam; which is not the caſe in general, in other parts of the body. Nature ſo heals the wound, that viſion may not be injured.

The formation of the Eye, as far as can be underſtood without entering into Optics or the ſcience of viſion, may be worth our conſideration; it will give us an idea of the wiſdom of the Creator, and muſt convince the Atheiſt of his abſurdity and folly.

How admirably perfect and ſecure hath the God of nature placed this precious object! He has placed it in the head, the upper part of man, that he may command a greater extent of view, and in the face, that he may ſee his way before him; hath made the head to turn, that he may look about him; hath given him a pair of eyes as he hath done a pair of ears, not only for uniformity, but that, of ſo valuable a ſenſe, ſhould he loſe the uſe of one, the other may ſupply its want; and has ſo accuſtomed it, that, like the ears, they are both directed to the ſame object, and that object appears but one. "He cloathed the eye with a garment" and ſurrounded it with a hoſt of guards." An arch of firmneſs protects it from external aſſaults; a covering keeps out offending particles of duſt; the ſenſible laſh defends it from objects floating in the air, and on the leaſt touch cauſes the lids to cloſe; the ſocket which contains the eye is far within this fortified place; tears are continually waſhing it, leſt any thing ſhould obſtruct its viſion, and theſe are imperceptibly carried off. The pupil dilates or contracts, in proportion to the light, leſt any broad glare ſhould injure the optic nerve; the brow projects to keep its ſweat from troubling the eye, and can be lowered, ſo as to ſhade it. Its

internal mechaniſm is ſuch, that was I to deſcribe it, it would wonderfully amaze you. Every object within our view, be its size of the greateſt magnitude, is accurately painted within, in its proper colours. Though we ſee objects ſeveral miles diſtant from each other at one and the ſame moment, God has made us able to meaſure that diſtance inſtantly. In ſhort, to ſtudy Anatomy, is to ſtudy Divinity, and nothing but downright obſtinacy can make a man, who looks into himſelf, an Atheiſt, or leave him a doubt of the wiſdom and ſuperintendance of Providence.

Moſt authors who have made the works of God on the creation, the ſubject of their enquiries, have been laviſh in their encomiums on the bleſſings that reſult from Sight. By the aid of this ſenſe, he has increaſed the bands of mutual love and rivetted the fetters of ſociety, as pleaſureable chains, that may not be broken. It is the maſter-key to all the other ſenſes. Without ſight, the tie of friendſhip and the cord of love would be weak and of little ſtrength. How much does the firſt appearance of a handſome perſonage prepoſſeſs us in his favour? We have often heard of love at firſt ſight. Without the faculty of Seeing, beauty would be but a name; its adjudged ſymmetry would want its form. The face of innocence, the timid aſpect, the modeſt look, the languiſhing eye, the bluſhing cheek, the ruby lips, and teeth of ivory; the graceful ſhape, the comely ſtature, and elegance of form, would have no attractions; but the ſcale being known, moſt eyes are judges.

If the bleſſings of Sight were no more than a privilege to man, to behold the glorious orbs of heaven, the luminary of light and heat, the nightly traverſers of the ſky, the "rulers of the day and night;" I mean the ſun, the moon, and ſtars; if he was deſtined only to view the foliage of variegated nature, the coats of the earth and

the myriads of animals that inhabit the Land, the Waters and the Air, what could be set up in competition with these? Is not the scope of the eye and the transient survey of nature sufficient food for the understanding? Will it not prepare man for all the vicissitudes of time, and all the changes of the season?

If more disagreeable objects in nature sometimes call his attention; if he is struck by flashes of vivid Lightning, by a blazing Comet, a burning Volcano, or a fiery Meteor; should these excite his fear; they, at the same time induce him to turn his thoughts on his Creator, and contemplate him with reverence and awe. Nay, should he unfortunately be a spectator of a scene of misery or any of the devastations of Nature, such as Massacre, Famine, Pestilence, Earthquake, Conflagration, or Inundation, it may occasion Terror; but a good man will see these afflictions of Providence in a proper light, and in deploring their necessity, will learn wisdom, fortitude and reformation.

By sight and knowledge from that sight, the tiller of the ground is able to determine his harvest and provide for his sustenance. He prepares the soil, sees that all the seeds are adapted to their beds, watches them in their growth and the yellow appearance pronounces the period of reaping. Here the eye is sole arbiter; no sense but this, can judge of the fitness of the season and the means of gathering the produce.

The Tribes of Animals, though various and numerous, are not without their distinct names and characters. The vegetable system and the several species of minerals have all their respective classes and uses assigned them, by means of Sight. All knowledge of numbering and the written works of genius and art, partake of this gift; for without it, who would have been instructed in any

branch of skill or taste? If we meet with a well informed, blind man, we look on him as a prodigy.

The great orbs and worlds that wander in the heavens could only by man's sagacity of Sight be known to fulfil their course at stated times, and in particular places; and the celestial appearances be rendered familiar to the sight of man.

Notice the curious artist, and see with what accuracy and exactness, by the eye's assistance, he copies the volume of nature in all her varied walks. The mechanic, though less exact in the model, yet not less in taste and genius, exercises his imitative and inventive powers, and gives to every fabric, a wonderful excellence in masterly strokes of finished toil; "See the God in all his ways and works!" What can exhaust the powers of this active agent of his master? Thus blessed with Sight, and directed by reason, he is ever in the habit of invention.

Again, if we descend to a further enquiry; what a field has modern ingenuity produced! The animal creation, so small as scarce to be seen by common vision, by the microscopic glass, is sufficiently magnified, as to behold their parts, equally complete as in the elephant's unweildy size. We see a new world of creatures in the air, and a glass of spring water is full of them.

Had it pleased our Creator to form men without Eyes, how would he be capable of enjoying the great and glorious works of the Almighty that surround him? All would be darkness;---all would be hidden;---all would be useless. He would partake of very few of those blessings which God, with a bountiful hand, bestows upon his creatures. He might grope and feel for subsistence on the spot where he was placed, but this would be all. In perpetual darkness, he would labour under perpetual inconveniencies,

he would be continually exposed to danger and distress; wherein having the gift of Sight, he can provide himself not only with the necessaries of life, but with its comforts, and its luxuries. He can ransack the whole world, penetrate into the bowels of the earth, and search the bottom of the sea, in pursuit of wealth and knowledge. He can look about him, see his danger, and avoid those precipices, down which he otherwise would fall. Without Sight, man would be unable to reduce any of the orders of nature to useful forms or plans. In vain would vernal Spring put on her livery of green; in vain would the blushing rose, the gaudy tulip, and painted carnation, unfold their beauties. They would bloom unseen, and all the enchantment of the delicious prospect will be lost.

Painting, that boast of science, which by description to the eye calls to our remembrance, events buried in the lapse of time, and those interesting scenes our progenitors have taken part in, and which for so many ages have been dwelt upon with pleasure; this would be unknown, and the gratification of those passions which by the aid of the pencil, have now formed scenes to work on, would pass away unexercised. Scenes of distress to a feeling mind are certainly gratifications; for though they, for a moment, may harrow up the soul, when the passion has been exercised, and the pain dies away, a pleasure succeeds. Without a knowledge of pain, we could not be sensible of its reverse. This cannot be doubted, when we see how eagerly the eye will examine a painted scene of distress, and how eagerly we run to view a fictitious one in the theatre.

Such and so great and numerous are the charms of Sight, and such and so dreary would be the want of it! What then are we to learn from the possession of this blessing?——To adore our Creator and make a proper use of the gift.

We are to profit then by what we see, "The stars declare the glory of God, and the firmament sheweth his handy works." God is manifest in all the wonders of creation, and worthy of our adoration. We are not only to see with the eyes of the body, but with the eyes of the mind. We should not see a distressed object without relieving it to the utmost of our power; nor view a cruel one, without succouring the helpless. We should not behold a fine day nor a delightful prospect, without a sense of awful gratitude to Him who has bestowed it; nor see any devastation of nature, without a conviction of our deserts, and a deprecation of the Almighty's vengeance.

To see with the heart, is not an improper figure in this place. Men, by the eye of pity, commiserate the afflictions of the poor, wipe away the tears of the fatherless and the widow, succour the helpless and compassionate the sinner.

Here the Eye speaks in utterable language to the heart. The soul melts with compassion. The tears start involuntarily. Anguish seizes on the thinking faculties, and Charity, that great and godlike principle, follows, which in the language of Christ, is thus defined; "A new commandment I give unto you, that ye love one another; by this shall all men know, that ye are my disciples."

Thus are the eyes of men made as useful for spiritual exercises as for temporal ones. The mammon of unrighteousness may be made a friend, and the feeling heart, who hath the good things of this life, will pity those who want them, make the miserable happy, and the widow's heart to sing for joy.

What a wide and exalted field does this glorious attribute of Sight afford us? Does it not assure us of the Omniscience of God, when we remember the Psalmist's words, "He that made the eye, shall He not see?" For his Omnipotence take the words of

the text, "The hearing Ear, and the seeing Eye, the Lord hath made even both of them." And for his Omnipotence, we read in Exodus, that Moses fearing to go to the land of Egypt, to release his brethren, the children of Israel, God said to him, "Who hath made man's mouth; or who maketh the dumb or deaf, or the seeing or the blind? Have not I, the Lord? Now go, I will be with thy mouth, and teach thee what thou shalt say." Let us then keep continually in our view, not only the Omniscience and Omnipresence of the Deity, but also his Omnipotence. Let us remember, that he has not only the knowledge of all our actions, but the power to reward or punish them; as he gave the Eye, he can take it away. Let me persuade you then not to prostitute this blessing to impure or improper purposes, but to make a right use of it. Enjoy the light of the world with singleness of heart, and the light of the Spirit; with hearts filled with illuminating knowledge. Let Truth be your light, to guide you in the right path, and carefully shun deceit and falsehood; that ye may not be misled and go astray.

Trussler. A Manuscript.

No. 3. *On the Gift of Speech.*

Mark, chap. 7, ver. 37. "*He maketh both the Deaf to hear, and the Dumb to Speak.*"

It is of little moment what was the immediate allusion of these words; the general import is, the Omnipotence of God, who can alter at his pleasure the face of Nature, subvert the order of things, bring the dead to life, make both the Deaf to hear, and the Dumb to Speak. "*We are the work of God's hands.*" *Having bestowed on mankind the gifts of hearing and of sight, he has given us also the power of Speech, and for the same end, that of rendering man happy, and a social being; making him useful to himself, and serviceable to his fellow-creatures.*

The face of nature, is, of itself, as the Prophet expresses it, "*a speaking volume.*" *If we consider man in a figurative sense, we shall find, that the various parts of his body comprise the whole property of nature, and correspond with that. Answerable to the four seasons, are his several ages; to the elements, his passions; to the animal and vegetable kingdoms, his propensities and growth. His senses take in the whole scope of Creation. The night is represented by his sleep---Rest is for nature, and rest is for man. The day is denoted by his hours of work. The moon has no pro-*

perty, but man has the same; its changes from new to full; its increase, its wane, and disappearance are alike in him. Shall Man, then, the express image of his wise Creator, be negligent in giving thanks and praise, that though Creation is God's greatest work, He has within himself a world complete?

All nature has a voice, and shall man want this perfection? No; he is the lord of the Creation, and could not rule without it. Setting aside this, he would want means to convey his ideas---he would be wretched, and little better than the beasts of the forest.

As I have done, then, before with the gifts of hearing and of sight, so will I now enumerate the blessings accompanying the gift of Speech, and the calamities attendant on the want of it. This done, I will shew how grateful we ought to be to the Bestower of so great a gift, and the proper uses we should make of it.

By Speech, then, in the first instance, man is enabled to communicate his ideas to his fellow-creatures, and by his faculty of hearing, to receive theirs in return; of course, it tends to civilize and soften down the roughness of his nature, to make him sympathise with the distresses of others, and give him a fellow-feeling. He is thus enabled to communicate his wants to man, to obtain his assistance, and consult him in cases of necessity. Man being formed for society, Speech is the first principle that leads him to it. By this, he can divide his sorrows with the partner of his bosom, and lay open his misfortunes to those who can relieve him; and as the simple language of nature is most eloquent, the untaught tongue is most likely to utter words that shall reach the heart.

By Speech he can communicate information, and it is information that improves the mind. Without Speech there would have

been no language, and without language there would have been no books; of course, men would have been now, as were the barbarians of former ages---little better than savages.

But not to dwell on probable misfortunes, I will enumerate the blessings which result from the ability of speaking well, aided by the power of reason and judgment; and then the calamity attendant on a people in the want of Speech, will be more evident.

By Speech, man is enabled to become as well an advocate for God, as for himself, in the holy functions of divinity. It is by this that the doctrines of religion have been promulgated. Consider for a moment, the excellent plans of religious truths that have been drawn up in a practical discourse, and delivered from the pulpit with eloquence and grace, and you will soon be convinced of the good effects of Speech. What wonders has it effected in a state! What good has it brought about in private life! Speech improved by education and aided by a good memory, a lively disposition, an harmonious voice, good gesture, and an elegant flow of words, is called Eloquence; and its power on the human passions, when well managed, is little less then Omnipotent: it will smooth the rugged, soften the adamantine, and bend the inflexible. It will convince the obstinate, rouse the lukewarm, quiet the ferocious, give animation to the coward, and in all situations of life, alter our very way of thinking. Such has been the power of ancient oratory, that no ear could withstand it. The greatest prejudices fall before it, and by it, the most inveterate hatred has been converted into love.

If such be the power of Eloquence, how dangerous is it in the mouth of a wicked man! With your powers of eloquence, then, learn to be virtuous, and your oratory will have still greater efficacy.

It will have the weight of truth and sincerity to support it. When St. Paul preached, every word spoke conviction to his hearers, and why? Because he believed the truths he uttered; felt the power of them himself, and delivered them with that emotion, as witnessed the truth of what he spoke; and "as he reasoned of righteousness, temperance, and judgment to come, Felix (his judge) trembled." Oh! could I preach like St. Paul, you should soon feel the persuasive energy of my tongue.

The oratory of the bar is often well applied, I mean when it pleads the cause of justice, and in defence of oppressed innocence; but when used to pervert judgment, disguise truth, and support error; when fallacious arguments are brought forth to deceive and to calumniate, it is dreadful in the extreme.

The oratory of the stage is of another kind; and when it tends to reprove vice, to laugh folly out of countenance, and recommend virtue, it is highly praise-worthy. Sensible men have remarked, that owing to the inattention and indolence of preachers, the fictions of the stage have penetrated men's hearts, at least for the time, much deeper than truths delivered from the pulpit. The theatre, therefore, under good regulation, is far from an immoral or injurious entertainment.

If such then be the powers of Speech, how deplorable to people must be the want of it! Signs and gestures might make a shift in private life, to communicate our present wants to those about us; but signs and gestures cannot extend to the improvement of men's minds, nor extend their influence to distant eyes. Where there is no Speech, as I have observed, there can be no language; and if no oral language, of course, no written one; and without a written

language, that is to say, where books and writings are unknown, the people remain in a state of barbarism. Cast your thoughts on the savages of Africa and America.---What continues them in the same barbarous state, as in the early ages of the world? Not want of Speech, but want of learning and improvement. Were they deprived of Speech, they would be more savage than they are. Neither the laws of God, of nature, or of nations, much less the laws of policy would reach them; their lives, like a troubled sea in a boisterous element, disturbed by passions, would rage without controul; and like the beasts of the forest, they would on many occasions exercise their strength with savage cruelty. It is learning that civilizes mankind; it is the ties of social friendship that humanizes man, and that friendship could not be extended without the gift of Speech. We might form attachments, but these would be confined, and would not spread to answer any purpose. I may say, therefore, that not only the welfare of states, but the salvation of man, in a great measure, depends upon Speech. How great a reverence therefore ought we to entertain of it, and how careful not to prostitute it to evil purposes!

How then can man be said to prostitute this blessing? Several ways:

1. By uttering untruths and speaking truths that are injurious.
2. By swearing falsely or idly.
3. By abusive language.

1. By uttering untruths, or speaking truths that are injurious. It has been said, that a beneficial falsity is preferable to a destructive truth; but both are bad. "We are not to do evil, that good may

come;" of course, are not justifiable in telling lies even to do good.
That we may be able to determine what a lie is, it may be thus
defined: A lie is a falsity, where we are bound in honour, and in
justice to speak the truth and the truth only. Where a wife, c
child, or servant is bound to give true information, and speaks so
as to deceive, it is a lie; and where a master who is bound to instruct
a person under him, misleads or deceives him, he is guilty of the
same; but where a man is not bound to give true information, and
rather than give offence to an enquirer, speaks so as to deceive! 'tis
a falsity no doubt, but a falsity no way criminal. Lies, however,
are a prostitution of Speech, and highly criminal in the speaker.

Under this head, I must class defamers, and those who speak
to the injury of others. When giving a character, we are bound to
speak the truth, if asked; and though the truth may tend to the
injury of those you speak of, they must attribute that injury to
their own deserts. If we give a false character, we injure the person
to whom that character is given, and are certainly criminal in so
doing.

2. Oaths, unless formally, and taken in conformity to law,
are an abuse of Speech. In judicial oaths, the whole truth must
be spoken, and nothing but the truth; but habitual and common
swearing is such an offence to God and so great a prostitution of the
gift of Speech, that instances may be given, where they have been
used to give credit to untruths, that persons so swearing have under-
gone the immediate judgment of Heaven, and have been instantly
struck dumb for their presumption. But should such escape a
present judgment, they will most assuredly (without repentance)
be punished for it hereafter.

3. Abusive language, though perhaps not partaking of moral turpitude, is such a mark of vulgarity and low breeding, such a disgrace to every one who bears the name of Gentleman, that I should suppose it was not necessary to say more upon the subject, than that it is disgraceful even to those who associate with such kind of people.

I must not omit another kind of evil speaking, that of gossiping and intermeddling, unsolicited, in concerns that no way belong to them; where the meddler does a great deal of mischief, and often disturbs the peace of families.

Were I to enter into all the modes of evil-speaking it would take me an hour or two, but what I have said is sufficient to shew what is meant by the perversion and prostitution of Speech; and a man had better be dumb than throw out poison with his words. It is an ungrateful return for so beneficial a gift, and will be sure to meet with its reward hereafter. Brotherly love and charity are the duty of all men, and, as St. Paul very justly observes, "If we speak with the tongues of angels and have not charity, it profiteth us nothing; we are but as sounding brass or a tinkling cymbal." Let us use, then, our Speech to the end for which it was given; consider that we are not born for ourselves alone, that as social beings, after consulting our own happiness, we are to endeavour to make others happy. With this view, let us address the afflicted with the voice of compassion, with sympathetic accents, with consolatory words of comfort and condolence; let us address our families with tenderness of expression, in terms of affectionate regard and friendly admonition; let us hold out threats of vengance to the obstinate and comfortable doctrine to the broken-

hearted; let us condole with the unfortunate, and congratulate the successful. When speaking before men in the cause of oppressed innocence, let us exalt our voice and use all the powers of eloquence, to remove prejudices, reconcile seeming inconsistencies, develope truth and clear it from the mass of error: but in our address to God, let us with depression of voice, with the utmost humiliation, in tones of devout invocation, repentance, and sorrow, and with fervency of prayer, implore his forgiveness of our sins, and deprecate his avenging hand. And for all the benefits that we have received, and the manifold gifts he has bestowed upon us, let us chaunt out his praises in songs of thankfulness and strains of never-ceasing gratitude.

Trussler. A Manuscript

No. 4. *On the Formation of Man.*

Pſalm, chap. 139, ver. 14. "*I will give thanks unto thee, for I am fearfully and wonderfully made.*"

There are certain men in the world who take a pride in denying the exiſtence of a God, and attribute the formation of all things to chance. Becauſe they can have no conception of a firſt Cauſe and Creator of the Univerſe, who muſt be a ſelf-exiſtent being, that is, a being which never had a beginning: becauſe ſuch a conception is beyond the reach of human underſtanding, they immediately conclude it cannot be; and have the audacity to reaſon on the ways of Providence, and cry out, "*Who is the Lord that we ſhould ſerve him?*" *Not ſo, the royal Prophet, inſpired by the Holy Spirit, he could not refrain, in the elevation of his thoughts, from ſaying,* "*I will give thanks unto thee, O Lord, for I am fearfully and wonderfully made!*"

The ſymmetry of creation, in every point of view, is ſurprizingly proportionate and pleaſing. The animate and inanimate world afford great and glorious proſpects!---The ſcene throughout is wonderfully beautiful!

1. Man was created a being perfectly innocent and pure, in a ſtate little below the angels, ſeated in paradiſe, and furniſhed with every thing that delights the eye and gratifies the taſte. Man, as I

have on a former occasion observed, was destined to live a certain time in this great world, and was to partake of that general end of creation, grow, rise to maturity, bloom, wither, and to die. To carry on this machine through the several stages, and to continue his species to the end of time, God has annexed Pleasures to those functions of the body, necessary to support life, and Pain to the neglect & forbearance of them. Without this spur, man might be neglectful and thus counteract the designs of his Maker, might refrain from food---refrain from marriage---refrain from that tender care necessary for bringing up his children.---Man might die as soon as born, and the human species become extinct in a very short time, but for the pleasures annexed to eating and drinking, and the natural attraction between the sexes implanted for the propagation of the species.

Let the sceptic look into himself and examine his own structure, and his infidelity must drop; nay, he must become religious. It is on this principle that I mean to lay man open to himself, and give him some idea of his formation---Where to begin I know not; and when begun, I shall be at a loss where to end. Man, beautiful as he is in the form we see him, is much more beautiful within; as much more so as is the inside of a watch, than when envelloped in its cases. To enter into a minute examination of all his parts, and shew you the formation of the eye, the structure of the ear, and so on, would be impracticable in the time we have; it would also be ridiculous to attempt it, for unless I had a dissected eye and ear to shew you, with all my endeavours, you would not comprehend it; I must rest satisfied therefore with explaining to you the general design of the several parts combined, as I have already done in speaking of the eye and ear.

If we reflect on the multitude of intentions in the formation of

the feveral parts of our bodies, and the qualifications required to fit them for their feveral ufes, we muft ftand amazed at the wonderful art and providence of the Creator. There are in the human body more than 600 muſcles, each of which has at leaſt ten functions to perform, ſo that theſe organs have not leſs than 6000 ſeveral ends to be obtained; the bones are in number 284, and as each bone is formed for more than 40 different purpoſes, the whole number of ends the Creator had in view, when he gave man bones, are no leſs than 100,000. The ſame may be ſaid of the other parts of the body. Now to imagine ſuch a machine could be compoſed of ſo many parts, to the right form, order, and motion of which ſuch an infinite number of intentions are required, could be made without the contrivance of ſome wiſe agent, muſt, in the higheſt degree, be irrational.

Man is a figure majeſtically graceful. The ſtructure is like a noble edifice ſtanding on columns, uniformly made, raiſed on the arch or bridge of the foot, ſo curiouſly jointed, as to admit of graceful motion. Without a play of the foot, man would ſtalk along, as if he moved on ſtilts; and by the joints of his ancles, knees, and hips, he is able to preſerve that equilibrium or balance that keeps him erect and upright. His arms and hands are wiſely contrived for his uſe and defence; indeed, every part of him is ſo formed and well ſituated, that any alteration in the compages, muſt be for the worſe. Hence it is we ſee no alteration in the human form. Man is always mending and altering his works; but Nature obſerves the ſame tenor. And why? Becauſe her works are ſo perfect, that there is no room for amendment.

Let me point out another wiſe contrivance in the formation of man; this is in his face, which is the index of the mind, and ſpeaks

the language of the heart. View the face of grief and joy, of age and youth, of pain and pleasure, of pride and shame, of avarice and philanthropy.---What contrast do they afford!---How distinctly may be read the blush of innocence and youth, the modest aspect and diffidence of integrity, the distorted view of anger, and the jaundiced eye of jealousy!--Was Nature a blind architect, the faces of men might be as similar as casts in the same mould; but for the purposes of society and the detection of frauds, for the means of keeping men honest to each other, God hath made one countenance so distinguishable from another, that no two faces in the world are absolutely alike. He has also made the voice as distinguishable as the countenance, and has taught the ear to know the one, as he has the eye, the other: So also in their hand-writings; though thousands shall be taught by the same master, every one shall have a method peculiar to himself, distinguishable from every other, and though one may occasionally counterfeit the hand-writing of another, it is done with difficulty, and the instances are scarce.

But let me be a little minute. I will endeavour to give you some idea of the mode in which the animal machine is kept alive and nourished; and if this account creates your wonder, every other circumstance concerning it, will do the same.

It is but late years that the circulation of the blood has been discovered. The heart of man is an engine always in motion, pumping the blood on to the extremest parts of the human frame, from whence it returns to the heart; and that nothing may impede or interrupt this circulation, which is the vehicle of life, Nature has supplied the blood vessels with valves that admit the blood a passage in the course of its circuit, but will not suffer it to flow back or return. Should it be

ſtopped in its progreſs, man would die. Theſe veſſels ſpread and branch to every part of the body, ſo that puncture at where you will, the blood will flow, juſt as if from a water-houſe, pipes ſhould be extended to every houſe in a town, to every room in each houſe, and to every bed in the garden belonging to it. This blood nouriſhes the body, but being ſubject to daily waſte, it is renewed by food. The nutritive part of ſuch is taken up by a multitude of veſſels that open their mouths into the great canal, through which it paſſes, and ſuch parts as tend not to nouriſhment are carried off. Many of theſe blood-veſſels are finer than hair, and yet life ſhall depend on their continuing ſound.

Here let us pauſe and ſtand amazed. When we take up a very delicate, tender, and complex piece of mechaniſm, we handle it cautiouſly, we examine it with care, we look at it with aſtoniſhment, and wonder it does not break even whilſt we view it. By the ſame reaſoning, when we enquire into the ſeveral parts of the human body, parts as exquiſitely fine as delicately formed, why ſhould we be leſs aſtoniſhed?---When we behold through a glaſs the multiplicity of fine tubes or veſſels, imperceptible to the human eye; when we find certain ſyſtems of ſuch veſſels, made for the different purpoſes, but all combining to the ſame end; when we conſider their infinite multiplicity and minuteneſs, and that the breaking, or tangling, or burſting of any of them, would cauſe inſtant death: and when we alſo take into the conſideration how careleſs man is of himſelf, and the number of accidents and injuries he is liable to; inſtead of being ſurprized at ſudden death, we may wonder it does not more frequently happen. Well might David ſay, he was "fearfully and wonderfully made." This is a ſtrong proof of the continual care of

Providence, who watcheth over our ways and guardeth our life, and this view of our organization should teach us not to flatter ourselves with length of days, but, being daily liable to be taken off, and our future happiness or misery depending on the state in which we fall, to keep ourselves always prepared.

The same foresight, the same wisdom is conspicuous in every other part of the human frame. I might enter into the nervous system, and shew you the use and contrivance of this, how that the nerves proceed from the brain and branch minutely and universally over the body, as do the blood-vessels; and that the least puncture wounds a nerve and occasions pain; that they carry the sensation of pain to the brain, and so readily and exactly do they communicate their intelligence, that touch a blind man in any part of his body, and he will be able to say where you touched him. This property is one of the five senses with which man is endued, I mean that of discovering by the touch the nature of that substance we feel, whether it be smooth or rough, soft or hard, hot or cold, wet or dry, and so on.

A similar foresight and wisdom of the Creator is visible in the muscles, but more so in the limbs. The tendons or cords that draw them; the extensors that stretch them; the joints by which they bend; the mucus that oils the joints, and the bones that support the body; all have their several uses, all their several ends; nor is there a part of the human frame external or internal, be it ever so minute, but is made or preserved for some useful and indispensible purpose. Indeed there are some parts of a man's frame that he may lose and yet not be deprived of life; but the human economy shall still go on. He may, for example, lose a limb or an eye; his sight or his hearing; and Providence will in some measure supply the defect.

We find it does, and where a man is unfortunately deprived of one sense, he has the other in greater perfection; he shall be able to hear with his eyes, and see with his ears, judging of speech by the motion of the lips, and distances, by the sound.

Once more; let us consider man in an embryo state, in his formation in the womb, and our astonishment will not be less; that like a seed in the ground he unfolds and expands; his limbs will be formed and fashioned; he will receive the breath of life, grow to an infant size, and be brought into the world in the course of a few months---What is this but Creation? and should leave no doubt of the formation of all things; for what is done may have been done, and what we see, we cannot disbelieve. Let the Atheist doubt now, if he can, the existence of the God who made him; he may as well suppose that a quantity of single letters of the alphabet, thrown up into the air, may fall down into an elaborate poem, as that the wonderful compages of the human frame is the effect of chance or any other wisdom than that of Omnipotence, the infinite Creator of all things---the God who ruleth the world.---How such a Being could have existed from all eternity, that is, have had no beginning; and what is eternity; how it came to exist, whence it derived its power, or when or how that power shall terminate---whether there were any pre-existent Beings before the world was made---whether there are more inhabited worlds than one---whether Christ descended on any world than this---or whether any other people stood in need of redemption, is not for man to know or enquire into; it is past the comprehension of our finite capacities, and is reserved for one of those beatitudes in heaven, which the good and just will enjoy hereafter. "We now see as through a glass, darkly, but hereafter we shall see

God face to face, and know him as he is." St. Paul tells us, that when he was taken up to into heaven in a trance he saw unutterable things; and why unutterable? because language having no words to convey their meaning, they were beyond the reach of human comprehension, as much as were we to attempt to convey the idea of colours to a man born blind.

2. Let us next consider the spiritual part of man, the union of the mind and body, and the operation of the will. Here we shall be much more astonished. God hath not only given us a Body but a Soul; the union of these forms the man; the one is mortal, the other immortal; and though the one shall die and perish in this world, the other shall live and flourish in the next. Hence our immortality, for the soul shall never die, but after the resurrection shall join those spiritual beings that compose the host of heaven. Now the seat of this soul is the brain, and from the brain proceed those nerves I have mentioned, that branch over the whole frame of man, and convey the will of the mind to the several parts of the body. The soul or understanding, says to the foot, move there, and it moveth; to the eye, look there, and it looketh; to the hand, do this, and it doeth it; and all this instantly and without reserve. We stoop, we rise, we walk, we run, and all in conformity to the mind; and thus does the body act in obedience to the will; and whilst that will is governed by the understanding, the actions of the body partake of rectitude and propriety; but no sooner is the understanding deranged or disordered, than the actions of the body are in disorder likewise, all in confusion, and partake of the distempered mind.

What a wonderful piece of mechanism then is Man! How worthy the hand of an all-wise and omnipotent Creator! Wisdom

fleeth when no man purſueth; but the Righteous is bold as a lion."

Pride, as a principle of Self-love, will keep us from falling, from degrading the dignity of our nature, and ſtooping to the level of brutes. Pride, under the government of reaſon, ſhews itſelf in keeping up the man, and preſerving the chriſtian; in a faithful diſcharge of the ſeveral duties of life, and in acquitting ourſelves well in our reſpective ſtations. Nay, it will go near to change a man's natural diſpoſition, will make the ſelfiſh man liberal, the cruel, merciful, and the coward, brave: but take it from the controul of reaſon, and there is no end to its evils: Envy, jealouſy, enmity, uncharitableneſs, diſhoneſty, revenge, poverty, and want of friends. "Pride goeth before deſtruction, (ſays Solomon,) and a haughty ſpirit before a fall."

Anger is another affection, riſing from hatred of evil, and tends to wiſe purpoſes, to the controul of thoſe beneath us, to the diſcouragement of vice, and the preſervation of ourſelves. Thus, under the guidance of reaſon, it becomes Diſpleaſure and Reſentment, but let looſe its reins, and it runs into Wrath and to Rage; and the vices in its train, are malice, revenge, murder, and all their concomitants. "The diſcretion of a man differreth his anger, and he that is ſlow to wrath, is of great underſtanding."

In an abhorrence of ſin, it is not neceſſary to Hate the ſinner. To err is the frailty of human nature, "We are Born in ſin," and if one man ſhall, by a power over himſelf, be Able to ſhake off that appendage to his nature, he ſhould, at leaſt, commiſerate the misfortune of thoſe who Cannot; he ſhould be tender to his fellow-creatures, and ſoften his hatred with Philanthropy. "Whoſoever hateth his brother, (ſays St. John,) is a Murderer."

It appears then, that the passions, and all their affections, under the government of reason, are Blessings to man; but when suffered to rage, without controul, they are curses, and the bane of his happiness. They tend to create him enemies by the offence they give; to disturb his peace by the tumults they occasion, and thus impede his welfare in the world; and I may further add, that experience has taught us that even his health of body depends upon a proper controul of them. If under no regulation, Grief will dispirit him, Pride will fret him, Hatred gnaw him, Fear distract him, Anger will madden him, and Lust wear him to the bone; but curb these unruly affections, keep them in subordination to reason, and serenity will beam in upon his countenance, serenity settle on his brow, and Joy revel in his eye;---he will be all harmony, all peace.

How lovely is such a picture!--And how much is it not only our Duty but our Interest to subdue our affections and conquer our passions!---The task, with a little perseverance, is not difficult, and the victory is not only honourable but delightful. Our reason was given us for this purpose, and if we make not a proper use of it, we counteract the design of our Creator, degrade our nature, and become "like the horse and mule that hath no understanding, but whose mouths must be held with bit and bridle." Every deviation from reason is a degree of Insanity, and he who abandons himself to his lusts, is little less than a madman.

But whilst we thus condemn the healthy and the strong, let us compassionate the feeble and the weak; those who from infirmity of nature have strong passions and weak understandings. Whilst we guard against the ravages of such men, let us be charitable, and pity their misfortunes. Reasonable allowances should, by us, be made for

their frailties and incapacities, and we truſt the goodneſs of the Creator will do the ſame. He certainly expects no more from a man than he has power to perform, "and in his wrath thinketh upon mercy." But on the other hand, "Of him to whom much is given, of him much will be required." We are not to indulge or give way to our paſſions, and plead an Inability to curb them. The very plea of inability is a ſelf-condemnation, and declares a knowledge of our ſin; and as a diſorder once known is half cured, we ſhould check our propenſities, before they get head, pray to God for ſtrength to overcome them, and never preſume to ſin againſt conviction.

And, when, we further conſider that the abuſe of our paſſions not only deſtroys our Temporal but our Eternal happineſs, when it is ſaid "They who do ſuch things ſhall not enter into the kingdom of God," it is a matter of too great moment to be trifled with; and a reflection that the wretchedneſs of Time ſhall be extended to Eternity, is an alarm beyond the power of human reaſoning to reconcile.

Truſler. A Manuſcript.

No. 5. *On Reason.*

Job, chap. 32, ver. 8. "*But there is a Spirit in Man, and the Inspiration of the Almighty giveth them understanding.*"

God having made man a free agent and lord of the creation, it was necessary to endow him with Reason, that he might use his faculties with discretion, and tame the beasts of the field for his use. He has done this, and amply too. Indeed, the various gifts of the Supreme Being not only demand our most grateful acknowledgments, but our most solemn praise. We should meditate on the favour of our Creator, and contemplate the goodness and the mercy of the Lord.

God hath made all things for his own glory. The Royal Prophet, inspired with a true sense of this great maxim, calls on the host of heaven, the earth, the sea, and all that therein is, the times and seasons, men and all living creatures, to praise and thank the Almighty God for his blessings bestowed on man, and on all the works of the creation. "*Praise the Lord, all ye creatures, and let every thing that hath breath, praise the Lord.*"

From what has been advanced on former occasions, respecting the senses of Hearing, Seeing, and the like, it is plain that man is composed of many faculties, which are collectively reduced to one active

principle called Reason, which I shall consider in three different points of view.

I will first shew the Powers which constitute the gift of reason.
Secondly, The Advantages resulting from a proper use of it, &
Thirdly, The Wretchedness attendant on the loss of it.

1. First then, it is to be observed, that the grand characteristic of man, that faculty that places him above the rest of the animal creation, is what we call Reason. Herein man is truly the image of his Creator, made after his own likeness. Human nature is exalted by it, and we are hence made partakers of innumerable sources, from whence spring a variety of pleasurable sensations and real enjoyments both of mind and body.

The mind of man, which may be called his Rational principle, consists of two parts, the Understanding and the Will. The former acts as a moderator over the latter. What the Will consents to, the Understanding duly considers, and either enjoins or restrains, according to what it judges right. Where the Understanding is Weak, the Will is too apt to take the lead. Thus, a volatile mind gives the will free power to act as it pleases and pursue it own pleasures, but a Sound understanding examines well the fitness or unfitness of what the inclination proposes, and governs it accordingly. A man may say to himself, I have now fifty pounds in possession, it will afford fifty days of pleasure and recreation in expending it, perhaps I may not live much longer, and of course may want an opportunity of gratifying my passion. The brightness of the enjoyment glitters in the eyes of the Sensualist---he indulges the thought;---his Will is ready to comply with his inclination, and probably sets about to perform

this act of imprudence; when his underſtanding ſhall interfere. The matter is referred to Reaſon, who with an impartial judgment prevents the will from carrying into execution a meaſure, which, probably, might be attended with the worſt of conſequences.

The paſſions of the mind, ſuch as Grief, Fear, Horror, and Diſmay; Joy, Love, Peace, and Tranquillity, all know their ſtandard of regulation, through the medium of Reaſon. The loſs of a darling child, a beloved wife, a tender huſband, an affectionate parent or friend;--in all theſe caſes Reaſon moderates his ſorrow. By Reaſon, the intrinſic worth of every thing is known, and the loſs of every thing is reconciled.--Fear is diſarmed, Horror loſes its ſting, and Diſmay is forced to fly at its approach.

So Love and Joy are governed ſolely by the prudence of Reaſon; without it, every pleaſing paſſion would expand into irregularity, diſorder, and pain. The Lover would launch out into the wildneſs of infanity; joyful news would turn the brain; Tranquillity would expoſe the ſource from which its ſerenity aroſe--would be thus laid open to the inroads of the crafty, and the fraudulent;--and even the bleſſings of Peace would bring on the irrational mind, a world of trouble. But God has ſo tempered the mind by Reaſon, that all the harmony of ſoul and body flows from this ſource; the human frame is free from diſorder, and the man is at peace within himſelf.

Reaſon, then, is the governing principle, that grand characteriſtic that diſtinguiſhes men from brutes, and gives him even the command, not only of them, but of himſelf.

2. Let us now conſider its Advantages.

The Advantages ariſing from a right uſe of Reaſon, are obvious

to every discerning mind. Without its guidance, every action of man partakes of error, and is frequently directed into wrong pursuits. The power of the mind, governed and directed by this godlike attribute, are truly astonishing. The Fire of the Poet, the Eloquence of the Orator, the Sublimity of the Philosopher, the wonder-working Calculation of the Mathematician, and every species of literary ability is wholly under the cognizance of Reason; even the lofty domes of God's celestial residence are all explored by the daring imagination of the reasonable mind. Every feature of illumined Fancy--every trace of unlimited Conception--every shoot of Genius, and every stroke of the grandest imagery, all partake of the colouring of Reason;--without it, all would be forced, extravagant, and often ridiculous; guarded by its unerring hand, all is just--all is right.

It is by reason, that Man is said to be formed in the likeness of God.--By this Faculty his powers are Divine. He, like his Maker enters into all the economy of nature, and searches into the designs of Heaven. By comparing the Lesser works of creation with the Greater he readily discovers a proportional. The wonders of the stars are reduced to the greatest exactness--the place and situation of every planet is found out, either at a former or subsequent period;--their revolutions, motions, and directions are ascertained;--eclipses, comets, and other extraordinary appearances are foretold and explained;--their appearances delineated, and the instant of their supernatural incidence set forth. Man becomes, as it were, a Celestial being, and is invested with the Power of the Godhead.

Endued with Reason, man contemplates, not only the usefulness, but the Beauties and Wonders of the creation. The arched vault of heaven--the luminaries that rule both day and night--the floating

clouds full charged with fire and water--the fluctuating volume of air--all conspire to surprize and raise the thoughts of man to the majesty of the great Creator. The face of nature leads likewise to a similar end. Hills and vallies--mountains and plains--rocks and forests--woods and rivers--seas and lakes--the animal, vegetable, and mineral worlds--all have their influence. Beasts, birds, fishes, insects--the plants of the field and the treasures of the earth, severally conspire to exalt the mind of man to its Creator. Well may we cry out in the words of the Psalmist, "O Lord, how wonderful are thy works! In wisdom hast thou made them all; the earth is full of thy riches. O that men would therefore praise the Lord for his goodness, and declare the wonders that he doth for the children of men; that they would offer him the sacrifice of thanksgiving, and tell out all his works with gladness!"

By Reason--by this regulating principle of our thoughts and actions, we have a command over all the brute creation, and make them subservient to our will--we become competent to all the amazing tasks of skill and ingenuity. The mechanic, by studying the laws of motion and the principles of natural philosophy, discovers extraordinary powers, and lays the foundation of unlimited improvement. Every fabric is manufactured by the aid of reasoning ingenuity, and every thing in nature is converted to the use of man.

How noble, then, is the faculty of Reason! It may truly be called Godlike. It teaches us to imitate the vast Supreme, and proves us to be made after His great similitude.

Can there be a more forcible argument for religion, for the worship and praise of the Creator, than a retrospect of all his works? We

have had occasion to contemplate Man in his several parts; let us now pause and review him complete.

Were we, at any time, to see a lump of clay rise gradually from the ground, formed as man is, with beauty and with symetry, and endowed with all those faculties and powers we possess--were we to see this figure, immediately on his creation, perform the operations of life, of sense, and reason---were we see him move with all that grace and elegance--speak with all that propriety and eloquence--reason with that justness and precision, and act with that accuracy, which the most accomplished do--What must our ideas be?--But to make a stronger impression on the mind, let us suppose we see this creature, rising by degrees, and finished part by part in some small course of time, and that when completely formed, the veins and arteries bored, the sinews and tendons laid, the joints fitted, the whole system filled with its blood and juices--God inspires with a vital principle, and instantly the blood shall take its course around the body, and a modest blush bespread the countenance beyond the power of art to imitate--How should we stand amazed!--but further, the image moves, it walks it speaks. It moves with such majesty as proclaims it the lord of the creation, and it talks with such an accent, such sublimity of sentiment, as calls the attention of every ear, and leads its great Creator to enter into conversation with it. It argues with that precision as carries conviction with its words. I say, were we to see all this transacted before our eyes, we could not be heathens--we could not but be religious. Now this is an exact picture of Man's formation the contemplation of which made holy David break into this rapturous acknowledgment, "Lord! I will give thee thanks, for

am fearfully and wonderfully made. Marvellous are thy works, and that my soul knoweth right well!"

Galen, we are told, who could not be brought to believe in the existence of a God; after he had carefully surveyed the frame of man, and viewed the fitness and usefulness of every part, and the beautiful composition of the whole, fell into a pang of devotion, and wrote a hymn to his Creator's praise.

3. Having seen the Advantages of Reason to men, we will, for a moment contemplate the Wretchness attendant on the want of it.

Let us take a view of man from his birth to his death. In his infant state, from want of reason, as well as strength, he is Helpless and far below the rest of the animal creation. The new-born babe, was it entrusted to the care of any other creature than such as are endued with Reason, would soon be lost, and never have the age of manhood to boast of. In the early part of life, the powers of Reason are so weak, that a child may be said absolutely to want Understanding, and to have no other guide, than the natural propensities of his will; but under the tuition of riper years, his mind is formed, and he becomes a Rational creature.

The spring of life past, Reason ripens to maturity; all the faculties become strong and powerful, and every source of action produces its natural effect. The will is stimulated strongly by the passions, and the understanding exerts its strength with vigour, to counteract the propensities of those passions, and keep them within bounds.--Lust is softened into Love--Wrath moderated into justifiable Resentment--Covetousness into Frugality, and Extravagance into Liberality. In short, all the turbulent passions are curbed and over-ruled. The judicious man, who acts in conformity to Reason,

is neither rash, nor timid, but firm and determinate, governing himself with prudence and discretion.

But view nature swerving from the centroul of Reason, and how lamentable is the prospect! Governed chiefly by his Will, man is a slave to his passions, and a nuisance to society. Anger tears him, Jealousy gnaws him, Intemperance maddens him--He is but one degree short of a Lunatic. See him under the total loss of understanding, and he is lunatic Altogether, and "his mouth must be held with bit and bridle." The well-governed man, who was the servant of God and the friend of his fellow-creature, void of Reason, is immured within the walls of an hospital or a Bedlam--a wretched Lunatic, deprived of understanding--deprived of sense. Mark the incoherence of his tongue! Folly and error pervade the whole of his conversation--his actions are those of frantic disorder--the beasts of the forest are not more ferocious than Him--his mind is stored with the most extravagant notions--the fictions of fancy, he conceives to be Real representations--he is busied with trifles, and the man is a driveler. In a word, he is under the dominion of the most melancholy of all human afflictions; glaring inconsistency has got possession of his soul, and "misery and wretchedness are come upon him."

How affecting, also, is such a condition to the relations of the lunatic! Deprived of every enjoyment of life, incapable of reflection, and destitute of shame, the victim of insanity exhibits a deplorable example of the want of Reason, and his friends and connexions, in compassion to his infirmities, wish him out of the world.

Let us thank then and praiſe God for this ineſtimable benefit, and adore that Benevolent Power, whoſe mercy is over all his works. We ſhould always have in view that, in the "day of proſperity, there is a forgetfulneſs of affliction; and in the day of affliction, there is no more remembrance of Proſperity:" for the hand of plenty, and the rod of adverſity, have a power over the ſons of men, and Forgetfulneſs is attendant upon both. Hence we may learn, that a recollection of former ſituations is highly pleaſing and acceptable to God; we ſhould be grateful for benefits received, and kiſs the rod that chaſtiſes us; knowing, that whether we receive good or evil at the hands of God, it is all for ſome wiſe purpoſe; and remembering that, "proſperity and adverſity, life and death, poverty and riches, come of the Lord." "Wiſdom, knowledge, and underſtanding of the law, are alſo of the Lord;" "Love and the way of good works are from him;" "Power and darkneſs had their beginning with ſinners, and ſhall wax old with them, but the gift of the Lord remaineth with the godly."

What then ſhall we think of thoſe men, who, bleſſed with this divine gift, ſhall at all times wantonly throw it away, and deprive themſelves of their reaſon by intemperance and drunkenneſs? He can have but a ſorry idea of the advantages of this Bleſſing, who will thus ſacrifice it to the pleaſures of drinking. For what is intoxication but the loſs of Reaſon, and what is drunkenneſs but idiotiſm and madneſs? Thoſe who give way to it, loſe all the dignity of man, put themſelves on a level with the brute creation, and are "like the horſe & mule who have no underſtanding," and counteract the deſign of Heaven; they fly in the face of Om-

nipotence, reject his mercies, and ſpurn at the happineſs deſigned them: of courſe the Sin is equal to the Folly.

Grant then, Almighty God, that we may know ourſelves better; that we may retain a juſt ſenſe of this ineſtimable bleſsing, which thou haſt been pleaſed to beſtow on us; that we may make a proper uſe of it, and fulfill the end for which it was given us! "For he that getteth Wiſdom loveth his own ſoul, and he that keepeth Underſtanding ſhall find good."

Truſler. A Manuſcript.

Pleaſe to alter the following Errata in this Sermon with the Pen.

Page 3. line 9, for his, read our
25, for men, read man
6. 15, read inſpires it
7. 9, for wretchneſs, read wretchedneſs
8. 3, for centroul, read controul
8, after he is, read a

No. 6. On the Formation of the Earth.

Acts, chap. 14, ver. 15. "God made the Heavens, the Earth, the Sea, and all things that are therein."

Every man, who turns his thoughts towards the Creation of the World, and takes a retrospective view of the acts of Providence, must acknowledge it not only to be the work of Omnipotence, but of a Being endowed with infinite wisdom and foresight. All things seem to harmonize and to be made for each other. When God had performed the works of creation, "he saw that they were all good," and when the foundations of the earth were laid, "the morning star," we are poetically told, "sang together, and all the Sons of God shouted for joy."

God having determined to make man as the chief end of Creation; This globe of earth on which we live, whether it be the only world in existence, or merely a small part of the universe, it is the same—it is all the world to us, and we can speak only of what we know. This world God manifestly made for man; and whether the Sun be a body of light illuminating other worlds, or not; it is sufficient for us to know, that in the creation of the universe, whether he made the Sun to rule the day and chear the world, or caused the earth to be so situated as to benefit by its light and heat, the end is answered;

for the ſun is the great enlivener of nature and the parent of vegetation. By its Light we ſee our way before us, and by its Heat all things ſpring up and grow. The eyes of man are adapted to the light, and light to the eyes of man. The animal and vegetable worlds were made for his uſe; he is lord of all, and had an underſtanding given him to convert them to his purpoſe. All creation ſwarms with animal life, calculated for the ſupport and maintenance of each other, the whole ending in the ſupport of man; and that ſuch ſupport might never fail or be wanting, each ſpecies of the animal worlds, was ordained to beget its like; and in the vegetable and mineral worlds, to vegetate and grow. "Increaſe and multiply," was the great command of the Almighty, throughout all his works; and in obedience to that command, all things act. If there is any ſpecies of animals injurious to man, he is to judge of the injury, and, having the command of all, may remove them from him.

Let us take, then, a general view of this earth, and behold its wonders--"He hath hung the earth upon nothing." Aſtronomers tell us, and with a degree of moral certainty, that the earth, like other heavenly bodies, in order to act in combination with other orbs in the planetary ſyſtem, turns, like a wheel, daily, round its own axis; and with ſuch incredible velocity, as to travel near 300 miles an hour. Under ſuch rapidity, man could not abide upon the earth, without ſome contrivance to fix him and render him inſenſible of his motion. This contrivance is the gravity or weight with which every thing tends to the earth, and it is the common motion of all things, that renders him inſenſible of his own. Man's ſituation, with reſpect to the earth, is like that of a fly on the cieling of a room. The earth is apparently below him, and the heavens above him;

but the fact is, that the earth is Above him and the heavens Below. He hangs, as it were, by his feet; and that all things having a motion common with himself, renders him insensible of his own, is evident from our insensibility of a ship's motion, when on board, and out at sea, particularly if it goes a steady uniform pace. These are philosophic truths that stand confessed, and could, if necessary, be demonstrated--Wonderful and almost past conception! But so it is, and pronounces, as I have said, the harmony of all things; that if the earth is part of the planetary system, and has an office in such system to perform, and yet was made for man; man was also adapted to the earth, and by a wise combination of all things, suffers no inconvenience from its rapid motion.

Let us next consider the things of the earth--these are so astonishingly numerous and varied in their several natures, that it is impossible to speak of them in a sermon, otherwise than generally. Were we to speak of the animal world, it can only be of what we see; but there are myriads of beings not visible to human sight; many we can discern by the help of glasses, and many more are too minute to be discovered, even by these. The clear air, the pellucid water, is full of them; 30,000 have been numbered in a single drop of water, and these all organized with muscles, nerves, veins, and arteries. Even matter itself, though hard as stone, is not without them; the body of one animal is the place of residence of another; they inhabit all our meat and all our drink. Animals crawl on animals; we breathe them, are covered and lined with them. In a word, all Creation, as I have said, swarms with animal life; one becomes the prey and food of another, and all are the prey of man; Nature's Tyrant that lords it over all.

If we contemplate the great variety of animals, and consider how each species differs from another, how each posseses its peculiar beauty and singular use, and its parts are adapted to its existence and its motion; some walk, some creep, some jump, some fly, some swim: if we meditate on that faculty bestowed to each; being either some impression given at creation, or the immediate controul of some divine cause, called Instinct, by which birds build their nests, sit upon their eggs, and retire at certain seasons to warmer climes; or by which fishes, traversing the vast ocean, repair to certain rivers to cast their spawn: if we reflect on the spider's net, and the silk-worm's web: if we examine the nest of the swallow, the cell of the bee, and the granary of the ant---we shall be lost in contemplation, and be forced to acknowledge an infinite Wisdom, directing their unerring steps, to teach man Art, Industry, and Frugality.

If we explore the vegetable world, we there see that roots and herbs and trees, spring up spontaneously for the use of man, and offer themselves to his hand. God places the plant in every seed (as the young in the womb of animals) in such elegant folds and complications, as afford a pleasing and an astonishing spectacle. Even the spreading oak and lofty elm may be traced in embryo in their respective seeds. The face of Nature is painted in such gay colours, that Solomon, in all his glory, was not equally arrayed--Well may we cry out with the Psalmist, "O Lord how Wonderful art thy works! In Wisdom hast thou made them all!"

Even the bowels of the earth are not beyond the reach of man. The stores that are there concealed are hoarded, for his purpose, whether they are gems or fossils, minerals or metals, earths or waters. Every thing in man's use is the produce of the earth. The finest lace

the work of man's hands, is made from flax, the growth of nature; Marble, ſtone, iron, gold, and other metals are collected from the bowels of the earth;--ſo the topaz, the emerald, and the diamond: They receive their form and poliſh from the hands of men, but their ſubſtance is the produce of the earth. Man's invention has found a uſe for every thing, and when we examine with wonder the ſculpture of the Greeks, the architecture of the Romans, the vaſes, the pictures, the gems, and all the curioſities of ancient and modern ages, we may almoſt compare man to the Deity, give him the attribute of Omnipotence, and call him God's Vicegerent, ordained to carry his deſigns into execution. His invention and ingenuity are certainly creative powers, and though like the omnipotent Lord of Heaven and Earth, he cannot by his Fiat, bring Something out of Nothing; yet, by the underſtanding his Creator has endowed him with, he is able to work Wonders;--he can penetrate the receſſes of the earth, ſearch the bottom of the deep, and waft himſelf with ſafety and certainty over the abyſs of waters. How ſtupendous is it to think, that man can direct his way at ſea for many months, though out of ſight of land; can brave the dangers of the deep, and combat the unruly elements!--But man has an Underſtanding, and to whom does he owe this gift but to his Maker, whom he has cauſe inceſſantly to praiſe and thank with unbounded gratitude and love, that he "has made him but little lower than the angels to crown him with glory and honour?"

The vaſt expanſe of ocean, is a ſtupendous work of God; the flux and reflux of the ſea are not leſs aſtoniſhing in nature; its fluidity, its ſtrength to waft and carry the moſt unwieldy burdens; its currents and its tides to direct them to and from certain places at ſtated

times, are wonderful; but who is it that effects it?--The God of Nature, whom we can do no less than praise.

Let us proceed a little further, and consider the elements and the seasons of the year. If it has pleased the Lord to congeal the hail-stones, to give wings to lightning, and hurl the thunder from his hand, we are not to arraign or condemn the act. He is Lord of the universe, and may do what he will with his own. Nothing was made in vain. Even those parts of nature, which short-sighted man can not account for, was formed for some wise purpose, hitherto perhaps unknown; but which, like other things that once we knew not, may hereafter be revealed. It is presumptious then in man to arraign the conduct of Omnipotence in any of his works. Shall the clay say to the potter, why hast thou formed me thus?--"My thoughts," saith the Lord, "are not Your thoughts; neither are Your ways My ways; for as the heavens are higher than the earth, so are My ways higher than Your ways, and My thoughts than Your thoughts."

The elements, according to their nature may, as do men, crash and war against each other; yet, as I have observed, it tends to some wise purpose. We may as well object to the report of a cannon as to the explosion of a cloud. If the lightning alarms us, it serves to clear and purge the air, which is essential to the life of man; if it pleases God to drive the storm and hurl the lightning; He rides upon that storm, says the Psalmist, and directs it to some salutary end, beyond the ken of human knowledge, and he tempers the wind to the shorn lamb. If the raging sea rolls its tremendous volumes to the shore, threatning destruction to all before it; it shall not exceed its bounds: even the Sand shall become its barrier by a

perpetual decree, which it cannot pass, and it shall die away and fall into its former situation.

But yet finite man is capable of knowing the blessings resulting from the air that cools him, from the rivers that water the land and become vehicles of trade, from the clouds that drop down fatness, from the fanning breeze, the prolific dew, and refreshing showers. Were the clouds to shed their waters all at once, instead of refreshing the land, it would drown and destroy it; but the clouds are wafted over all the earth in succession, as the seasons roll, and drop their rains in such mild and gentle showers as give gaiety to nature and make the meadows sing for joy. The revolving seasons shew consummate wisdom. Winter meliorates the soil, frost breaks and divides it, and snow warms its bosom. Succeeding Spring, with its genial warmth and prolific moisture, nourishes the plant and brings it forward; the Summer's sun completes its growth, and the following autumn ripens it for use. There is a reflection here that strikes me too forcibly to pass, though it is rather a digression from the subject It respects the life of man, which resembles a flower or a blade of corn, rising in Spring, blooming in Summer, withering in Autumn, and dying in Winter. Spring resembles his youth; Summer, his manhood: Autumn, his decline of life, and Winter his old age. All nature seems to obey the same successive order.---A time to be born, and a time to die. Surely this reflection, as we grow in life, should teach us wisdom, not to waste the hours we have, but use them to a salutary end, and whilst we study our Temporal interest, not to be unmindful of our Eternal one. Each revolving year brings us nearer to our end, and the seasons as they roll, should

teach us how our ages pass. "Teach us, Lord, so to number our days that we may apply our hearts unto wisdom."

Though so regular and uniform is nature in all her ways; her powers are sometimes withheld, her bosom convulsed, and her regularity overthrown. We have known the air to create epidemic sickness, the clouds to withhold their rain; the dews, their moisture, and the sun to parch the land, and bring on famine. At other times, we have seen torrents of water pouring from the heavens--rivers and seas over-flowing their banks, and causing inundations. We have been witnesses to the ravages of storms, the conflagrations of lightning, and such convulsions of the earth as to tumble down cities, and open and swallow up its inhabitants. So has it pleased God to punish the sins of men, by dropping the reins that guide and check the elements, suffering them to run loose and commit their depredations on the world. Dire has been the fate of men so chastised. Great has been their punishment. But let it be remembered that such reversion of the order of nature is a determined infliction of the God of Vengeance on a rebellious people. Such calamities have occurred within our memory; Dort and Petersburg have been overwhelmed, Calabria has been laid waste, and Lisbon has been swallowed up. What are we to learn from this? That the misfortunes of others should be a terror to ourselves, and that we should learn wisdom from the sufferings of our brethren. What Has been May be; but God forbid it ever should again! War, Pestilence, Famine, Inundation, Storms, Fire, and Earthquakes are the scourges of Heaven, exercised as punishments for sin; and if we would avoid the punishment, let us avert the cause and refrain from iniquity.

Having seen now the dreary face of nature, let us once more view her in her lovely form. Let us contemplate the Beauties of creation, and in these the beneficence of the Deity, who has not only made a provision for man, but has studied his happiness. Let a man rise early from pleasing dreams and happy slumbers in the months of May or June, about an hour after sun-rise; let him wander into a rich and fertile spot and take a view of the beauties of the morn. How exquisitely will all his senses be charmed! Rapture will dart in upon his eye, harmony assail his ear, and perfumes regale his nostrils. The chearing sun gives life around. Here, verdant groves and enamelled fields attract his notice--there, velvet meads and purling rivulets. Hills rear their lordly crests, mountains boast their forests and rejoice, and lurking vallies laugh and sing. The birds, the heralds of the morn, now tune their choral notes and charm his ear, and the odour of the new-born day, his nostrils. Each sense draws in a proportion of its objects, the sensation is exquisite, and the mind is enraptured. Busy man goes forth to his daily labour, herds low at his approach, flocks bleat his welcome, every thing seems in spirits, and every thing in motion--Sure, if there is a paradise on earth, 'tis this!--But the misfortune is, what we see every day, we think little of, and what we are accustomed to, we disregard. In search of novelty, we slip enjoyments in possession, and that certain Something we have in Fancy, and which may never be acquired, corrodes and leavens our Realities.

Learn then, O Man! to be contented in that state in which it has pleased God to place thee! Enjoy the moments as they rise. Be satisfied with the gifts thou hast, the pleasures within thy reach, and want not for those beyond thee! Be wise;---be happy.--Nature is

bountiful and good--she is ever the same.--What she gave centuries ago, she holds forth now, and will so, to the end of time. Revolving seasons bring forward the same gifts; year after year, the like occurs: and if thou partakest not of the blessings, the fault is thine. Be then content. Praise God for what you have, and take no thought for the morrow. Whilst the earth remaineth, seed-time and harvest, spring and autumn, shall not cease. "I will not, saith God, for man's sake, any more curse the ground;" "For the thing that hath Been, it is That which shall Be---the thing that is done, Is that which Shall be done, and there is nothing New under the Sun."

Trusler. A Manuscript.

No. 7. *On the Passions.*

Gal. chap. 5. v. 24. "And they that are Christ's have crucified the Flesh, with the Affections and Lusts."

Having described to you the formation of the human body, and shewn you its wonderful compages, and of course the wisdom of the Creator in its construction; I will now speak of the Passions, and those Affections of the Soul which arise from the Passions, and are modifications of them.

God, in uniting the soul to the body, endowed it with certain propensities, in which the happiness of the human frame, so united, was to consist; in order to render man a social being, and make him of use both to himself and others.

Men, who have written on this subject, have differed from each other in the number of Passions inherent in the human composition. Some have reduced them to two, namely, Like and Dislike; that is, Love and Hatred; others have added to these Joy and Sorrow, and made them four; and others again have multiplied them to a greater number, and included Anger, Pride, Fear, and other Affections of the Soul; whereas, the fact is, there are but two, Love and Hatred, and every other human propensity are modifications only, or affections of these primary ones, arising from sensibility and reflection.

Love of Pleasure and of Good, and Hatred of Pain and of Evil, are the two great innate principles impressed upon the human

mind at its birth, and growing up with life. They were given to our first Parents at their formation, to make them eschew evil and do good; and study not only their Own happiness, but the happiness of Others. We Naturally seek pleasure and fly pain; and it is this natural propensity that continues on the human species by propagation, and preserves its life, as I shall shew hereafter.

Joy, Desire, Fear, and Sorrow, have been denominated Passions, but these are affections only of the soul, arising from reflection or sensibility, and originating either in Love or Hatred. For Example, Love of good becomes Joy, when good is Present; Desire, when good is in Suspense, and Sorrow when good is Past. Hatred of evil becomes Sorrow, when evil is Present; Fear, when evil is Apprehended, and Joy when evil is Past. We Rejoice at Present happiness; Covet happiness in Prospect, and Grieve at happiness Lost; so we Repine at Present evil; Fear Impending evil, and Rejoice at evil Past.

Anger and Pride also have been called Passions, but these are affections only. Anger arises from Hatred, and Pride from Self-love. We are naturally Angry, when evils are imposed upon us; and naturally Proud, when we think ourselves slighted. That is to say, Hatred stimulates to Anger; Self-love to Pride, and the different degrees of these affections, in different men, depend upon the command such men have over themselves.

It is these actions of the passions, whilst under the controul of Reason, that constitute the Virtues, and which, whilst under No controul, compose the Vices. What these Vices and Virtues are, St. Paul, in the Chapter from which the Text is taken, has enumerated. He tells the Galatians, to whom he wrote, that

" the Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh ;" that, " being contrary one to the other, they could not walk in both ;" that " it is neceſſary to ſalvation that man ſhould walk in the Spirit, and fulfil not the luſts of the Fleſh." That is to ſay, that thoſe inordinate affections and luſts of the Fleſh, ſhould be curbed by the Spirit; or, in other words, that the affections of men ſhould be continually under the controul of reaſon.

Now, what theſe Affections or luſts of the Fleſh are, he has particularly pointed out, namely, " Adultery, Fornication, Uncleanneſs, Laſciviouſneſs, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Sedition, Herſies, Envyings, Murder, Drunkenneſs, Revellings, and ſuch like;" and of which he tells them, that " they who do Such things ſhall not inherit the kingdom of God."---" But the fruit of the Spirit," continues he, " is Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faith, Meekneſs, and Temperance; Againſt ſuch there is no law."---" And they that are Chriſt's have crucified," that is, ſubdued and deſtroyed, " the fleſh, with the affections and luſts ;" or, as I have expreſſed it, have brought the paſſions of the ſoul under the controul and government of reaſon.

St. Paul, in this enumeration, has rather pointed out the Virtues and Vices flowing from certain affections, than the Affections themſelves. In diſcourſing however of the Paſſions and their Affections, I will conſider their ſeveral Advantages under Good government, and their Diſadvantages under Bad; and ſhall thence have occaſion to ſpeak of ſome few of the Virtues and Vices.

1. And, first then, we will speak of Love, which, in its general Signification, implies Love of God. The first object of the Creator, in giving man this passion, was to continue on the human species to the end of Time; and, next, to rivet the bands of social intercourse. But there are several species of Love. One sex Loves the other. We Love life. We Love pleasure.---Love our family. We love our fellow creatures; and these different species of Love when under good Controul, tend to make man happy; when under Bad controul, or, which is worse, under No controul, they tend to make him unhappy.

The natural love between the sexes, implanted in our nature, for the continuance of the human species, whilst under the government of reason, gives rise to that tender attachment that induces the husband to support and protect his wife; and the wife to comfort and assist her Husband. It endows them both with an affectionate regard for their offspring. Independent of that natural love which parents have for their children;---they love their children for the sake of each other. Hence also arise the endearing ties of connubial Affection, Modesty, Chastity, Purity, Constancy, Reverence, and a thousand other virtues; but, when this passion is above controul, it runs wild into innumerable vices, Inconstancy, Fornication, Adultery, Lasciviousness, Incest, Bestiality, Murder, and their appendages.

Each of these virtues and vices, I might branch out without end; for example, I might branch out Constancy into Peace of mind, Harmony, Wealth, Content, Respect, and so on; and Inconstancy into Discontent, Strife, Jealousy, Contempt, Hatred, Beggary, Inquietude, and the like. In a word, the Curses of the Latter are

as numerous as the Bleſſings of the Former. Was I to enter fully into each ſubject, each would be a Sermon of itſelf. I ſhall content myſelf therefore with ſhewing you the advantages of the leading affections, under good controul, and leave the reflections to yourſelves. It will be ſufficient to make you abhor their attendant Vices, and fall in love with their appendant Virtues. Deſire then, under the rein and check of reaſon, is Love; but, when unbridled, degenerates into Luſt. One exhibits all the Tenderneſs of Man, the other all the Ferocity of Brutes.

Pagan authors had the ſame idea of this branch of the Paſſions. They repreſent Love as a blind Infant Boy, ſhooting, in a playful mood, his painful arrows round him, but without direction or deſign; to intimate his harmleſs innocence; and, though he wounds his votaries, it is without malice or revenge, and the wound, though Painful, ſtill grows Pleaſing. We call it a Soft torment, a Pleaſing pain, a Bitter ſweet.----But Luſt they picture as a ſatyr, half man, half brute; implying, that it ſacrifices the reaſon of man to the appetite of brutes. They repreſent him haunting the paths and coverts of the wood-nymphs, to ſhew that ungovernable deſire thirſts to prey on virgin-innocence, and would gratify his brutal appetite at the expence of honour, of virtue, and of health.

The Abuſe of Deſire raiſes alſo ſuch a tumultuous conflict in the breaſt, as deſtroys not only man's peace of mind, but his health of body, keeping him continually on the rack: being of an inſatiable diſpoſition, and, like beaſts of prey, whom a taſte of blood renders only more ſavage and ferocious.

A ſecond view of the Creator in giving man this paſſion was to preſerve his life. This branch of it is called Self-love. We naturally

love pleasure, and hate pain. Hunger and Thirst are two instinctive principles, that lead to a continuance of life. As I have observed on a former occasion, God has annexed pleasure to moderate eating and drinking, and pain to fasting for any length of time, to induce man to seek for food and prolong his existence. Self-love preserves him from evil, and Self-preservation is the first law of nature. A Desire then for the good things of life, if under constraint and moderation, conduces not only to man's happiness, but his health. Wholesome food, in Moderate quantities, strengthens his body; delicacies gratify his palate; exercise and pleasure exhilerate his spirits, and indulgencies, in a certain medium, will recruit them. But such a desire, when inordinate, and under No restraint, will render him wretched. Two much exercise and pleasure will exhaust his spirits, and too many indulgencies will impair his strength. In short, an uncontrouled desire for the good things of life, if gratified, will be attended with Gluttonny, Drunkenness, Revellry, Debauchery, Sloth, Beggary, Effeminacy, and Disease.

A Third view of the Creator in giving Man this passion was, as I have observed, to rivet the bands of social intercourse. Parental and filial love are a kind of animal instinct, to which nature gives way, and we have this attachment so strong as to be proof against ingratitude. It must be a long continued undutifulness that can alienate the love of a parent from its child, and very unnatural and cruel conduct in a parent to destroy filial affections. These attachments have been known to act so powerfully, that Father and Son would have died for each other.

Hence also springs that fellow-liking, which we call Philanthropy given to man to render him social and friendly to his fellow-

creatures, and to do him all the good in his power; and, as love begets love, ultimately to serve himself; for philanthropy reflected, becomes mutual affection, the highest of human bliss. Whilst under the government of reason then 'tis a Blessing man may boast of. From philanthropy springs Condescension, Forbearance, Humility, Humanity, Charity, Commiseration, Mercy, and every other Christian virtue; but when our philanthropy is misapplied, and not controuled by reason, it is a curse to man, degenerating into Partiality, Selfishness, Injustice, and Encouragement of Vice. Men, not of a very abandoned turn, have been known to take pleasure in the company of wicked men, have loved them for their very vices, and been pleased with their profaneness and debauchery. If philanthropy extends to the saving a profligate from correction, or to impede the execution of the laws; the Weak may call it Mercy, but it will be pronounced Folly by the Wise. We may love the man, but our love should not encourage him in sin; for "He that spareth his rod, Hateth his son." And "whom the Lord Loveth he Chasteneth, and scourgeth every son whom he receiveth.

11. Let us next consider Hatred. This is the contrast of love, and is a passion given to man for the same purpose, that of being of use to himself and to Society.--Hatred or aversion to pain, excites Fear, and Fear guards against danger. Hatred of evil inspires Self-love, and all the virtues that tend to moral happiness. Self-love creates Pride, makes a man conscious of his own worth, and keeps him from moral evil. Hatred of evil, also excites Sorrow for present evil, and Joy at the removal or absence of evil. So far it tends to human happiness, particularly if kept within due bounds; but if hatred of

evil or pain is ungovernable, it excites Dread, Anguish, and Despair, and so far from protecting from danger tends to plunge us into it the deeper. Dread rises to Despair, and Despair works into Madness, and then Danger is inevitable.--Hatred of evil, when immoderate, sours the temper of man, and prevents his making any allowances for human frailties: Self-love is predominant, pride is unsufferable, and the man is a misanthropist; he hates his fellow-creatures, creates himself enemies, "his hand will be against every man, and every man's hand against him;" of course, continual strife and wars ensue, and the dreadful catastrophe is devastation, bloodshed, and murder.--Hatred of evil also, occasions much Sorrow, which ends in despondency and loss of hope; and the man is thus lost to himself and to society; "But yet we are not to sorrow! as men without hope."

Fear is an affection of the mind, arising likewise from hatred of evil, and when actuated by reason, is a good safe-guard. We should Fear God and be Afraid of sin. From the fear of God springs Piety, and with it every religious and moral duty; and from the fear of sin, every abhorrence of vice, and every adherence to virtue. Happy is the man under such an influence! It tends also to self-preservation, and puts us on our guard at the approach of danger. Fear has saved many a life. But, inconsiderate Fear, fear not actuated by reason, falls into Dread, into Horror and Dismay. Whilst the One produces serenity, chearfulness and happiness; the Other occasions despondency, inquietude and wretchedness. We should never be afraid to reprove vice, check iniquity, or discharge the duties of our respective callings. In a Good cause Fear rises into Fortitude; in a Bad cause, it sinks into Cowardice. "The Wicked

is in all his works, foresight in all his ways! Knowing then that "The Lord giveth and the Lord taketh away," and seeing that he hath and doth frequently deprive men of those senses which are his greatest blessing, it is incumbent on us not to anger him by a prostitution and ill use of them. Not being made for ourselves alone, but for the good of creation, having supplied our own wants, we are bound in gratitude and duty to relieve the wants of others:---and where we fail in contributing to the end for which we are sent into the world, we not only act wrong but criminally; for we counteract the design of Him who made us, and prostitute those talents with which he has intrusted us.

As the love of God is the first Religious duty, so the love of Man is the first Moral duty; man the most excellent work of the visible world, the express image of his maker, and the heir of immortal happiness, must ever demand the highest attention. How little in value is the material world compared with the intellectual! The voice of God as well as reason, proclaims the vast superiority. What are all the externals of majesty, the charms of beauty, or the pride of wealth, but the enjoyment of the moment? Whereas the love of man is commensurate with eternity; nor is he less an object of this love for having deviated from his original perfection, since all men are the same.

In loving and assisting then our fellow-creatures, we shew our love to God, which consists in obedience to his will. May we then be serviceable and friendly to each other! May we acknowledge our dependence upon God! May we not only consider how wonderfully but how fearfully we are made! May we be thankful for the blessings

we enjoy! May we, to the utmost of human power, co-operate with Him in the great ends of nature, and wait with patience and chearfulness that day, when the glories of heaven shall be revealed, and when we shall be admitted into the councils of angels, and know that at large, which we now know but imperfectly. Amen.

Trusler. A Manuscript

No. 8. On Cruelty to Animals.

James, chap. 2, v. 13. "He shall have Judgment without Mercy, that hath shewed no Mercy."

Let him who entertains the least doubt of the Truths of Christianity, in justice to himself, observe how truly analogous the Law of Christ is with the common dictates of humanity; with every generous passion of the mind; with every tender sentiment the human breast can form; and all that is truly great and noble. I say, let him do this, and he will see that was this law universally revered and practised, what a state of general and unmixed happiness would be restored to Man.

The Glorious System of Ethics delivered by our Saviour on the Mount, is calculated to answer all the exigencies of our Temporal Condition; its main scope and design being to prepare us for a happy termination of it; and, since Death is the unavoidable condition of life, and absorbs all lesser considerations; an entire reconciliation to it, on the principles of a Rational Hope of Immortality, ought to be the great end of all human actions, and of all the thoughts, devices, and desires of the human heart.

The troubles of life are many; and the sensibility of man's heart leads him, not only to be afflicted by his own troubles, but to sympathize and take part in the troubles of others.--- This, by some, has been called a Weakness; but it is a weakness

of which human nature may boast. By participating the sorrows of others, we lessen and divide them; and, by a humane interference, where we cannot Remove the pain, we frequently Mitigate and Soften it; we become the Friend of the Unfortunate, and the Reliever of his Wretchedness. This Spirit of Philanthropy is a Godlike principle, planted in our minds by our Creator, and there meeting its reward. The Humane man has no other view than that of dissipating and removing Sorrow, and the satisfaction of having done it, with the gratitude consequent upon it, is to him an ample reward. The same principle that leads him to succour his fellow-creature, impells him to do the same with the creatures below him. The many opportunities therefore we have for the exercise of kind offices, should be religiously attended to, and none should be passed by; for, He that is merciful to a brute, will of course be tender to his fellow-creature.

By Mercy we are to understand, that charitable disposition that leads us to temper severity by mildness, and lighten the hand of affliction. Mercy to Man is shewn in the mildness of punishments; and mercy to Beasts, in the softer modes of Compulsion and Slaughter. Death to Man is dreadful, from the fear of consequences; but, otherwise considered, it is Nothing; the separation of soul and body is so little painful, that it is compared in Scripture to a Sleep. Men have gone to their last home without a groan, a sigh, or a pain. When men die convulsed they feel no pain, their senses being gone.---With respect to the brute creation, Death is far less an evil. Void of apprehension, they know no fear, and loss of

life to them is merely the pain the suffer from they wound, less, perhaps, than the pricking of the spur, or the lash of the whip. God having made the animal creation for the use and food of man, we are justified in taking away their lives; but the means we take, either to compel them to work, or to kill them for food, should be tempered with mercy, and no wound inflicted more than is necessary.

Was the Man, whose profession it is to slay the harmless Lamb, to mangle the helpless victim, and sacrifice its life to brutal sport, he would be thought a monster in nature, and not worthy of the rank of man in society. If then such an act would draw on a man this just censure of every discerning person, how much worse would such a man appear in the eyes of the Christian world, who would torment by their barbarity, animals not even destined for slaughter, but the service or amusement of man.

That such inattention to brutes is opposite to the will of God is evident from the direction to Moses, "Thou shalt not see thy Brother's ass, or his ox, fall down by the way, and hide thyself from them; thou shalt surely help him to lift them up again." God hath respect to all his creatures. The Prophet Jonah, when he appealeth to God for the breach of his word in not destroying the Ninevites, receives this reply from him, "Should I not spare Nineveh, that great city, wherein are more than six-score thousand persons that cannot discern between their right-hand and their left-hand, and also much cattle."

From these expressive cares of God for the brute creation we may

naturally infer, that tenderneſs to them is well pleaſing to Him. "Bleſſed are the Merciful, for they ſhall obtain Mercy;" ſays our Saviour; and, "A righteous Man, (ſays Solomon) regardeth the life of his Beaſt."

The heart ſuſceptible of pity is a heart always well-diſpoſed to every part of the animal creation, whether it be brute or inſect. We ſay, he is a tender-hearted man; he would not hurt a worm. To deprive any living creature of life, without a great neceſſity, is a crime againſt humanity; and to torture them, and play with their ſufferings, is little elſe than ſavage barbarity. Bull-baiting, Cock-fighting, Badger-baiting, and other barbarous cuſtoms, are practices which the Law of God forbids, the Law of Nations deteſts, the Law of Society oppoſes, and, it is devoutly to be wiſhed, the Law of the realm would more ſtrictly prohibit. What Credit can be derived? or what can a nation profit by uncivilized Cuſtoms? Surely a country renowned for its conſtitution, its civil and religious liberties, for its diſcriminating laws, for its equity, and conſcience, ſhould exert itſelf in aboliſhing ſuch heatheniſh barbariſms. Ancient time, in the height of its errors and ſuperſtition, would revolt at ſuch a plan of a day's diverſion. The Gladiators and beaſts of prey, which their amphitheatres exhibited, were ſuch convicts and malefactors as, by the violation of their laws, had forfeited their lives to the ſtate; and expoſing them to ſuch combats was held a Mercy, for they were ſet at liberty, and made free, if they overcame their opponents. There might be ſome reaſon for theſe exploits in the dark ages of Ignorance and Knight-errantry; but there can be none in this enlightened

age. We profeſs ourſelves to be Chriſtians, and of courſe ſhould lay aſide all thoſe cruel acts which were a diſgrace even to Pagan nations.

It is aſtoniſhing to a feeling mind to reflect and think that men can take a pleaſure in purſuing the timid hare; to enjoy her ſhrieks, and tear the harmleſs deer to pieces, who can only expreſs its anguiſh by its tears. Can he boaſt of ſenſibility, who can be preſent at the worrying of a bull by dogs; at the baiting of a badger; at the throwing at a cock; or arming two ſuch birds with deadly weapons to mangle and deſtroy each other? Surely of all cruel creatures Man is moſt cruel; he ſhews it by the enjoyment he receives at ſuch public executions, as could not be mentioned without the utmoſt horror. It may be neceſſary to inflict puniſhment on criminals, but the ſtudied modes of torturing human nature is a diſgrace to Chriſtian countries.

Inſtead of cheriſhing hard-heartedneſs, we ſhould diſcourage it where we can. Children ſhould not be ſuffered to torture inſects, or put even a fly to death. They ſhould be taught mercy, and inſtructed in humanity. The ſhameful abuſe of the tame animals of this country is of late years riſen to an alarming height. It tells us Man is growing callous, and that ſociety will ſuffer by it. Hard-heartedneſs to brutes leads the way to hard-heartedneſs to Men; and in the exerciſe of cruelty, we loſe our natural feelings. What then are we to expect from this but ſavageneſs and barbarity, and all the train of deadly evils, rapine, wars, and murders; Man riſing againſt Man, Father againſt Son, and Son againſt Father; the annihilation of Society, and the overthrow of States? Such things have

happened, but God forbid they should ever again. It is our duty, however, to guard against the seeds of vice, and to stem the torrent before it overpowers us.

Pleasures are not forbidden to Man; but our pleasures must be rational. Profligate pleasures, and enjoyment of Wanton Cruelty, are breaches of Christianity. What idea do we entertain, or how should we like to trust to the mercy of a cruel Driver, an unfeeling Drayman, or a wanton Butcher?---- Let us suppose a horse, that has rendered his owner services for many years, worn out with age, and broken down with infirmity, yet willing to work whilst he has any strength left, and Could we see its owner loading this grateful animal (for horses are not without gratitude) I say, could we see this unfeeling owner loading this poor creature till he sinks under the weight, or whipping him unmercifully, without a fault, merely because he is unable to draw a load above his strength; or, in revenge for his inability, turning him out in a winter's night, to perish under the inclemency of the weather, where he can find no shelter, and perhaps but little food;----Could we be spectators of such a scene, and not execrate the wretch that causes it, and condemn the hardness of his heart, and the savageness of his nature?

And yet many such Christian Savages there are, who boast of being Members of a religion that forbids every species of cruelty or inhuman actions. It would degrade a nation of the most uncivilized tribe of Indians, to act the part performed by many in this our land. I know not how it is, but we see that men employed in the attendance on cattle, generally beget

narrow diſpoſition, and exerciſe a ſhameful authority over them. We often ſee the wickedneſs of men burſting forth, like a houſe on fire, in horrid acts of violence, on the poor defenceleſs brutes over whom they can exerciſe their cruelties with impunity; and give way to their paſſion, on frivolous occaſions, with their fellow-creatures, and, tyrant-like, vent their rage upon their horſe or aſs, becauſe paſſive and helpleſs.

Gratitude being a uſual attendant upon Mercy, the Merciful Man has ever a grateful heart; he loves his horſes and his dogs, for their ſervices, and will take care they are well attended; often feed them with his own hand, and reſent injuries that are done them. Conſidering them as faithful, willing, and obedient ſlaves, and relying on his foſtering care, he is not inattentive either to their wants or their ſufferings. Call this attention what you will, call it benevolence, tenderneſs, gratitude, or mercy, nay, give it the name of policy, or ſelfiſhneſs, it riſes from a religious principle. Senſibility may be planted in our nature, but it is improved by religion. Civilization has always kept pace with the promulgation of the Chriſtian doctrine, and the more a nation is enlightened, the more forcibly the truths of religion are impreſſed upon the minds of men; the more they have immerged from a ſtate of barbariſm, the more they have felt the dependence of their own ſituation, the more docile they have become, and the readier to be friendly and ſerviceable to each other. Urbanity and ſoftneſs of manners are the conſequences, and the ties of mutual love are thus faſt bound and rivetted.

The power delegated to us by the Almighty over the beaſts

of the field, the birds of the air, and the fishes of the sea, is not to be prostituted to the base purposes of exercising it with wantonness and cruelty. Whatever we do should be consonant with the golden rule, "Do as you would be done by;" and we should take into consideration, that if we crush an insect or a worm, it feels a pang as great as if we slew a giant.

Compassion and tenderness of heart is due not only to the nobler animals---those which render us service---but to the meanest reptile that crawls upon the earth; and though the Almighty has ordained that a great number of his creatures should be daily slain for the food of man, yet he has ordered, that in the use of these no abuse shall take place, but that this painful necessity shall be tempered with mercy.

But, were there no other argument than brotherly affection to support this doctrine, this is sufficient of itself to do it: We know that Custom is second Nature, and why? Because habit will act very forcibly on our dispositions, and even change our natures. We know what a continuance in vice will do---We know the prevalence of good habits---We know what men can bring themselves to do---We know how an Executioner can inflict the severest sentence---how a Soldier can slaughter, a Surgeon can amputate, and a Butcher can mangle. Their sensibility dies with their practice, and their feelings are lost in their professions. In some measure this is right, for without firmness, and a command of themselves, they could not perform their offices. But this should teach us, that if unfeeling acts tend to harden the heart, and habituate to cruelty; acts of sensibility and kindness will soften the heart, and accustom

it to commiseration. In shewing pity then to brute creatures we shall acquire compassion for our fellow-creatures; and, in repeated acts of mercy we shall learn to be merciful.

Let us then, in conformity to the will of our Creator, foster and cherish in our bosoms this humane disposition he has there implanted;---let us humanize our hearts by every means in our power;---let us encourage sensibility, as far as consistent with our professions;---let us be tender to each other, merciful to the creatures below us, and the God of Love and Peace, who harmonizeth all things, will in return be merciful unto us. God grant it---Amen!

Trussler. A Manuscript.

No. 9. On Female Discretion.

Prov. chap 11. v. 22. "As a Jewel of Gold in a Swine's Snout, so is a Fair Woman without Discretion."

Much need has the Fairer Part of the Creation for cautionary advice, in this gay and dissipated age. It is not like the age of our ancestors, when stiff and rigid virtue was the pride and ornament of the female sex. The misfortune is, that, in refining and softening down the manners of former times, we have lost a great part of that Virgin Purity, which was once the characteristic of the Christian world. In acquiring elegance and ease, we have been taught to tread back the steps of virtue, almost to a state of nature; and in teaching our Females Grace and Modern Manners, we have tinctured their minds with Impurity, and made them acquainted with those artificial charms only, as captivate the licentious and the wanton.

Well may we deplore the degeneracy of the times! Well may we complain of the modern world! Though in the highest state of civilization, our minds have wandered back to the dark ages of Barbarism. The wit and gaiety of good breeding Now, consists in laughing virtue out of countenance; and we labour to wear the face of Savage Nature. The Young men of the present age, brought up in the School of Vice, look on the softer sex through a discoloured medium;--see no loveliness in that eye that withdraws

itself from admiration, and that modesty of countenance that is the perfection of female beauty---consider blushing as a mark of conscious wrong, and are pleased only with the indirect Ogle, the seducing Glance, and wanton Leer, Arts that grace those women only who, hackneyed in the ways of life, conceive that female accomplishments consist in unrestrained freedom, and falling in with the impure ideas of the libertine.

These may be Fashionable manners, but they are not Christian ones; which, according to St. Paul, require, that "Women adorn themselves in Modest apparel, with Shamefacedness, and Sobriety; not with plaited hair, with gold and pearls, and costly array." Beauty is that fascinating power which the Creator has given to the female sex, to captivate and charm the male. But Beauty, too much exposed, loses its effect; as that diamond is most admired whose brilliancy is only accidentally noticed. In like manner, Beauty, without Discretion, without that ornamental principle, is like a gem exposed to the broad glare of the mid-day sun. It is "a Jewel of Gold in a Swine's Snout;" a pearl, ill-placed, and little noticed. Would you, my Fair Hearers, wish to be settled in life with the partner of your heart, with him whom you esteem and love; it must be with him who knows the value of Discretion---the high estimation of Virgin Innocence, and the intrinsic worth of Purity of Heart---he who is guided by Reason, and governed by Honour. With Such a man, in Such a union, you may expect to be happy, and enjoy true connubial bliss; but if your attractions are aimed only at the unthinking and dissipated man, you must expect only in wedlock, remorse, sorrow, and wretchedness.

There is an innate dignity in female virtue, that, if properly applied, will awe the most abandoned libertine. True female delicacy is approached with Fear. If the women knew their power over our sex, and felt their own consequence, they would improve this quality to the utmost--they would not relax where they ought to be reserved; and, though I execrate the starched and affected prude, I would by no means have them give way to the depravity of the age, humour the fantasies of the men, indulge their capriciousness, at the expence of their own good sense, and dress, so as to excite emotions that ought to be suppressed; but exalt themselves in the eyes of their admirers, by giving dignity to grace, and sanctity to elegance; and attire themselves so as to captivate by its Modesty, its Simplicity, and its Neatness.

It is too much the mode of the present day, for the men to attach themselves to those rash young women who will cohabit with them, without marriage, and it may be worth our enquiry to search into the cause of it. It certainly originates in the ease with which such hapless maidens are to be had. The weakness, the over-fondness, the pride of parents, lead them to bring up their daughters in a better style of life than they are afterwards able to support them in. Mothers, instead of keeping them at home, and under their own eye, are too apt to place them under the tuition of others, and mix them with girls of various dispositions, where the More modest, associating with those that are Less so, and where unthinking and untutored minds do but corrupt each other; from whence they return with such improper knowledge as tends only to make them easy sacrifices to seduction. Women so educated, and lost to that high sense of honour that would protect them, look forward to indulgences

they cannot meet with at home, too readily liften to the wiles of ſeducers, and truſt to Their mercy for ſupport.

Unhappy frail ones!---Much as you may impute your misfortune to ill-judging Parents, you owe it more to Yourſelves.---Young as you are, your eyes were open to the world. The natural experience which grows with years, ſhould have taught you better. You ſhould have ſeen the pit before you; have adviſed with your friends and honourable connexions; looked forward to the conſequences of ſo raſh a ſtep, and not have haſtily plunged yourſelves into irrecoverable ruin. But, whilſt we condemn your Raſhneſs we compaſſionate your Weakneſs. We are ſenſible of the deceptions of our ſex--the many ſnares laid for your deſtruction--and, when added to this, we contemplate your want of experience, and your texture---the incautiouſneſs, the inconſiderateneſs, the gaiety and unſteadineſs of the infant mind---when we obſerve how much it is left to itſelf, and how much it is of courſe open to the arts of ſeducers---when we think of theſe things, our Cenſure ſoftens into Pity, and we wonder that the ſacrifice of virtue is not more often made!--How muſt the feeling mind then compaſſionate the hard lot of ſuch hapleſs females as fall victims to their own ſenſibility and the propenſities of nature!---Yet ſuch monſters are the men, as to triumph in their ſeduction, and often deſert them when they are friendleſs, and unable to help themſelves.

It is the Facility, I repeat, by which ſuch attachments are formed, that gives riſe to this evil; but let us hope that female Diſcretion may in time overcome it.---You, my honoured Siſters, who are ſtill happy in the poſſeſſion of what too many of your ſex lament the loſs of, take warning by the example of others, and

rather live a life of celibacy, than truſt to the mercy of thoſe who moſt probably would have No mercy for you; preſerve your own dignity and conſequence; ſhew an abhorrence of all improper conduct towards you; be wiſe---be Diſcreet---turn your backs on the licentious, and fall not in with the ſtream to do evil. We are taught by our religion not to countenance an evil act, nor encourage aught to wrong. Would you then conſider the conduct I recommend, as a Chriſtian duty, which in fact it is, the crime being one of thoſe ſins which, as St. Paul ſays, if perſiſted in, excludes from the kingdom of God: conſidered in this light, put the cenſure of the world out of queſtion, you would do well to take every opportunity of ſtemming the torrent, and teaching the libertine, that he ſhall not glory in his vices, unnoticed or uncondemned by You.

But the maid who winks at the looſe conduct of the men, who rather profeſſes herſelf an admirer of a man of gallantry; whoſe views are more to the Huſband than the Friend: She who is ever abroad in ſearch of what ſhe is not likely to find; who throws herſelf into public, in order to be noticed, and abſolutely dreſſes At the men:---in a word, the giddy female, who is in haſte to be married, is half undone; ſhe lays herſelf open to temptation, courts ſeduction, and, if ſhe has any exterior charms, meets her misfortunes half way. She is not aware that a fine face, veiled, excites admiration; whereas one ſeen often in public, is blown upon; and that a Forward Miſs is a diſguſtful character. She may ſerve to divert and amuſe, when the mind is not diſpoſed to be ſerious, but, in a man's thinking moments, ſhe is to him an object of ridicule and abhorrence.

It is the province of the ſofter ſex to be ſought out and courted,

and every one whose heart has been susceptible of that attachment, known by the name of Love, must know that difficulties, instead of Discouraging the passion, tend to Excite and Encourage it; that what is easily to be procured is not deemed worth the having; and that a fine form, too much exposed, fades in the eye, and palls upon the sense.--There is a bloom in virtue that sullies by disclosure; and would my fair audience pursue the direct road to connubial happiness, they will tread back those paths which indiscretion may have led them into, and veil their beauties from the broad glare of admiration.

Solomon's comparison is rather a coarse one, but it is, nevertheless, a Just one. "Beauty, without Discretion, is like a Jewel in a Swine's Snout." It is, as I have observed, a gem ill-placed, and instead of being admired, more likely to be buried in the mire, to be sullied, and prostituted, and as little regarded as would a diamond ring in the nose of a Sow, grubbing for food; and what more contemptible could he say of those female charms that, from the birth of time, have fascinated mankind, and in all ages and in all climes, have captivated the world?

Consider, ye fairest of the creation, the aim of this discourse.--- For Your sakes it was written, not for Ours. The Libertines of the age are too well Pleased to find That in you which Discretion and good sense must condemn; but if Such men are Pleased to find it, it Disgusts the rational and the good, those Very men in whose estimation you wish to rise. Besides, let a young woman have all the purity she may; let her thoughts and actions be as unsullied as her person; yet that want of Discretion we complain of, that Semblance of light character which she heedlessly puts on,

to avoid the name of Prude, and being considered as too reserved---that very Semblance, I say, may be her ruin. If she associates with improper persons of her Own sex, or the Libertines of ours---if she gives her company too readily to the men--if she is often seen alone with them---if she is too much in public---if she is forward in her manner, bold in her demeanor, loose in her attire, or too free with her tongue---she is Indiscreet, and this want of Discretion sullies her reputation, and gives a mortal stab to her character. 'Birds of a feather flock together!'--'Tell me what company you keep, and I will tell you who you are.' These are maxims generally true, established by the experience of the world. Would you then be thought well of by the world;--Would you preserve those attractions which Nature has blessed you with;---Would you be the admiration of your Own sex, and the idols of Ours; be choice of yourselves; Select your company, be clean in your persons, neat and chaste in your dress, and circumspect in all your words and actions. In short, be Discreet. Remember that the female character is easily lost; and once lost, is seldom Regained; that Discretion is the basis of that happiness you look forward to; and that without it, 'a Fair Woman is but as a Jewel of Gold in a Swine's Snout.'

If then Want of Discretion is so Abominable in Single Life, how much worse so in a Married one, where a wife's happiness is centered in her husband's love? Every deviation, then, from the rule of right, is an advance towards her own wretchedness. Jealousy, in a married man, originates in love; and is a dread of losing any share in the affections of his wife. Wives of the present age, in order to make themselves agreeable in

company, will use unbecoming Freedom with their male acquaintance, conceiving, that what is construed Gallantry, in its most favourable sense, is a mark of vivacity, and fashionable breeding; not considering that such conduct tends to alarm their husbands, and injure their characters in life. However the Libertine may be pleased with the freedom of other men's wives, he would condemn it in his own. Observe me, it is not necessary to be Demure, but true chastity is Meek, and blushes even at being admired. Let a married woman be ever so virtuous, and intentionally pure; yet, if to render herself pleasing in the eyes of others, she puts on the mask of infidelity but for an hour; if she associates with suspicious characters of her Own sex, or throws herself in the way of the abandoned of Ours;---if she is not perfectly chaste in her words and actions;---if she seems covetous of the company of men, or is often seen alone with them, though it May not be noticed by her Husband, it Will be by the World; and that man whom she is bound to love and reverence, May, finding his honour hurt by the world's censure of his wife, be brought at last to think ill of her Himself. Hence may arise Dissatisfaction, Upbraidings, Quarrels, Hatred, and Separation, with all the concomitant Evils, Disgrace, Remorse, Wretchedness, and Ruin; and all this train of mischief Probably from the want of Discretion.

To say that such conduct is not Criminal is talking idly; St. Paul, in his Epistle to Titus, says, 'Wives should be Discreet, chaste, keepers at home, good, and obedient to their husbands, that the word of God be not blasphemed;' meaning, that the

laws of God may not be broken; an opposite conduct being a breach of those laws.

The Seventh Commandment, that forbids Adultery, forbids every thing that has the least tendency towards it. Immodest Words or Gestures, all Indelicacy, Double Entendres, or Equivocal Expressions Words or Actions, Lightness of Character, Forwardness, Levity, nay Indiscretion. Our Saviour's explication of this law shews us that the Intention is as criminal as the Act.--- 'Whosoever Looketh on a woman, to lust after her, hath committed Adultery (says he) With her, already, in his heart.'

Vain then is the plea, that such conduct is but innocent freedom! I have shewn you, my fair country-women, its danger, and not only the Danger but the Sin. A Spirit of Retaliation will be no excuse; for whatever examples are set before you; however guilty your husbands may be of a similar behaviour, Remember, that 'every man must bear his Own burthen,' and be responsible for his Own misconduct. The crimes of Another will be no plea for You.

A word or two more and I have done. In the course of my observations on this subject, I have pointed out, my fair hearers, the necessity of your avoiding improper company, even of your Own sex; let me not however urge you to unkindness, or encourage uncharitable surmises. Be cautious whom you censure; but, knowing your censure to be just, be circumspect, be Discreet.---I would have your Benevolence as conspicuous as your Attractions. The tenderness and softness of your nature, will lead you to Pity the Offender, whilst you condemn the Offence, and in Execrating the Sin, to have some Mercy for the Sinner; 'Be ye

therefore merciful, (says our Saviour) as your Father in Heaven also is merciful.' When the woman taken in adultery was brought before him, to see whether he would order her to be stoned to death, according to the law of Moses, he paused and said, 'He that is Without sin among you, let Him cast the first stone at her.'--- To Err is human.---Great allowances are to be made for the sensibility and pliancy of the female frame. When we reflect on their guileless and incautious nature, the bewitching enchantment of a fine form, and finer face, that lays them open to temptation, and the wiles of seducers, we may rather wonder at the stand they make, than at their occasionally falling; at least your Censure should be tempered with Mercy, and you should look on them only as the hapless Beacons, held out to prevent your own Shipwreck. Be charitably disposed towards them---do them all the good you can--triumph not in their misfortunes, nor conceive yourselves better women, or better Christians; but thank God that such temptations have not been thrown in your way, or admitting they have, that you have been enabled to resist them. Let us pray, that what they suffer in This life, may be, through Christ, accepted as a sufficient atonement for their offences; and thus purged of their sins, through the merits of our Redeemer, they may be everlastingly happy in the Next!---May this be the blessed state of us all!---Amen!

Trusler. A Manuscript.

No. 10. On the Loss of the Soul.

Matt. chap. 16. v. 26. "For what is a Man Profited, if he shall Gain the whole World and Lose his own Soul?"

This was the declaration of Christ to his disciples, when they seemed to fear the troubles of the world, and not to be so true to his interest as he wished. "If any man," says he, "would come after me, and follow me," into the next world, where I am on the eve of going; "let him him Deny himself;" not set his heart on the things of this life, or fear even death in a good cause; but let him "take up his cross," and be patient under afflictions, as I have been; "for whosoever will save his life shall Lose it, and whosoever will lose his life, for my sake, shall Find it;"---"for what is a man Profited, if he shall gain the whole world and lose his own soul?" or what can be put in competition with the soul?---"What shall a man give in exchange for his soul?---Remember,---whatever are your sufferings Now; the Son of man shall hereafter come, with his angels, in the glory of the Father," and then he "will reward every man according to his works."

This is a fair and just paraphrase of the passage from whence the text is taken. By the Soul is meant that divine spirit which God gave to man at his creation, and which he has decreed to be Immortal, and to live for ever in the regions of

Eternity; but to be happy or unhappy in those regions, according as the body, to which it is united, shall have conducted itself in This life, which is, as it were, a state of probation for the Next.

Man has thus both a Terrestial and Celestial form, made to partake the happiness both of earth and heaven: that is to say, he hath both a body and a soul, the first more adapted to Corporeal pleasures; the second, to Incorporeal. One is to seek its happiness in This life; the other, in the life to Come. The Body, as the Mortal part of him, partakes, with other sublunary things of the common vicissitudes of nature, is born, grows, comes to maturity, and dies: the Soul is the Immortal part of him, that after death partakes of eternity, and will live for ever.

To enter into the union of soul and body, or the reasons that induced our Creator to form us thus, is no part of our present enquiry; it is sufficient for us to know that we are placed here, as in a state of trial, destined to be punished or rewarded in a future life, according as we have behaved ourselves in this. What that life is, we have heard again and again. Our Saviour tells us that, on the day of resurrection, the Righteous will be received into Heaven; but the Wicked will be cast down into Hell. This last expression, by what goes before the text, and what follows it, we are justified in saying, is what our Saviour means to infer by the Loss of the Soul; that is to say, the forfeiture of that eternal life which good Christians are taught to hope for and expect, through His sufferings, His death and mediation.

As I wish to convince my hearers, if possible, of the truth of those doctrines I advance; it may be necessary to say some

thing of the certainty of a future life: for though many Pagan philosophers, before Jesus Christ appeared, were satisfied in their own minds that, from the disproportionate distribution of happiness in This life, there must be some future state; where the good, who suffer here, will be rewarded; yet, I am sorry to observe, there are men who profess themselves Christians, and yet declare that they disbelieve it.

A thinking man must naturally suppose that the all-wise and beneficent Creator would not be so unjust as to punish the good in this world, if he had not some happiness in reserve for them in another; he must also imagine, that God would not give existence to so many millions of inhabitants, and leave them wholly to themselves. If he ordained man to live a Hundred years, why may he not ordain him to live for Ever, and partake hereafter of Eternity with himself?---We are sensible that he has done many wonderful things past human conception and comprehension; why then should we doubt of others?---If we admit that God Created the world, why may he not Govern it? If he took upon him to lead, as it were, our ancestors by the hand; why should we doubt his further interference and intercourse with man, through the person of our Saviour? The Christian world are taught to believe in the existence of Christ, and of his being on earth eighteen hundred years ago; and even the Mahometans, who deny his Divinity, still admit that such a person was then living, and that he was a prophet sent from God.---Conceiving him in this last character alone, if we duly reflect on the miracles he performed, on his prophecies that have been fulfilled, particularly that of

the destruction of the Temple of Jerusalem; and the dispersion of the Jews; if we believe in this which is corroborated by ancient histories; and if we believe in His resurrection, we must believe him to be more than man, and, with equal reason, we may believe his prophecy of Our Resurrection at the last day. This holy personage then, whether we suppose him to be the Deity under human form, or only a prophetic messenger from Heaven, carried about him such indisputable marks of Divine mission as could not be controverted. Now we have his express declaration that, in some future age of the world, he will descend again on earth; that he will appear in the clouds in full glory, attended with his angels, and will then reward every man according to his deserts. His words are, as recorded in the 26th Chapter of St. Matthew, that "all nations shall be then gathered before him, whom he will divide according to their merits; and that the Wicked shall go into everlasting punishment, but the Righteous into life eternal."

Bid him who professes to disbelieve this, speak blasphemy, and defy the power of Heaven, to punish him;---and will he Dare to do it? No; he has a dread that acknowledges an avenging God, and the sacred truths of Christianity, and tells us, at once, that his tongue is a traitor to his heart.

What says St. Paul to this?---Read his 15th Chapter to the Corinthians. He declares the Certainty of a future state from the resurrection of Christ. But who, may the disbeliever say, was St. Paul?---He was one of our Saviour's apostles, sent by him to preach and declare the doctrines of Christianity; and that he might obtain credit for what he said, he enabled him to work

miracles, as he himself had done; this St. Paul tells us, that as the seed dies and is buried in the ground, and rises again in the form of a fresh plant, so the bodies of men will rise again after death---"At the last trump the dead shall be raised incorruptible, and this mortal shall put on immortality." They which are then alive, "shall be caught up in the clouds, together with them who rise from the dead, to meet the Lord in the air." And of the existence of St. Paul, who was a Roman citizen, and the miracles he wrought, we have the concurrent testimony of many historians, so that the history of this apostle is as credible and as well authenticated as that of any of the Roman Emperors.

Where is the man then, in his senses, that, knowing this will say, There is no future state? Was he to express even a Doubt of it, I would not believe him---In this future state the wicked and impenitent will "lose his soul," that is, be eternally punished,---but, "he that turneth away from his wickedness, and doth that which is lawful and right, shall save his soul alive."

Though we are told that God formed man for his Own glory; yet, with a spirit of philanthropy, he made him capable of enjoying the good things he sat before him, restraining him only from such as are injurious to his nature; but, in giving him Appetites to long for what he saw, and Senses to enjoy it, he also gave him an Understanding to discern and judge, how far it is conducive to his Worldly happiness, and leaves him to indulge in it or not, as he thinks it prudent and proper. The great question then upon the words before us is, Whether it be expedient to gratify our desires in all that our hearts can wish, at the expence

of the breach of that law, which God Has imposed upon mankind; which is, To fear and worship him; be true to the state, and love one another with brotherly affection. "Love the brotherhood, (says St. Peter,) fear God, and honour the king." Whatever enjoyments of life tend to the subversion of these great principles, they are ruinous to our souls. The law he has given us, as a rule of conduct, is plain before us; and, if we consult our consciences, we cannot err; he has planted this monitor in our breasts, to guide us in all we do; and, if we act so, that, on reflection, our consciences do not upbraid us, Then, have we nothing to dread.

Let us consider now whether the worldly man acts or not, according to the dictates of his own conscience; that is to say, whether, on serious reflection, he can approve of all he does. I am aware that there are none of us so perfect, but must, at times, condemn our own actions. I mean not to examine the worldling too strictly, but merely as to his general line of conduct.

Can he then, as a Youth, a minor, under the controul of his parents, lay his hand upon his heart, and say, that he acts Rightly, that is, consistent with the laws of his Maker, when he disturbs the peace and quiet of those who gave him birth, and who are anxious for his happiness, and does not "obey his parents which is good before God?"---Can he think he acts Right, when he wounds their peace by undutiful behaviour, by headstrong and ungovernable conduct; by taking pains to deceive them; by returning their fostering care with ingratitude and impiety; by dissipating their substance, and disgracing their family; by secretly wishing for their deaths, that he may become master of

their property; by counteracting their beſt meaſures for his welfare, and "bringing down their grey hairs with ſorrow to the grave?"---Little doth he conſider how ſharper than a ſerpents tooth it is, to have a Thankleſs child!

Can he, as he Father of a family, be courteous, be pleaſant, and affable Abroad, and be a very tyrant when at Home?---Can he, at his leiſure, laviſh his ſubſtance in the indulgence of his Own gratifications, and neglect thoſe he is bound by all the ties of nature and duty to ſuccour and protect, and "not provoke to anger leſt they be diſcouraged?"---Can he liſten to the little blandiſhments of his infant family, at the moment perhaps he is going forth to beggar them?---Can he neglect or be unfaithful to the partner of his boſom; ſhe who divides and ſhares his cares and ſorrows; ſhe whom, in gratitude and honour, he ought to conſider and comfort as his ſecond Self, "to love and not be bitter againſt her?"---Can he, I ſay, leaving, perhaps, his little ones pining and half famiſhed, go calmly to the houſe of riot and intemperance, wallow in ſcenes of debauchery; and returning home, receive their tender careſſes, knowing he has been doing them an injury?---Can he call This acting Right; or, on ſerious reflection, can he approve his own conduct?---No; "ſuch a man, (ſays St. Paul,) is worſe than an infidel."

Can he, as a Brother, and perchance as an Elder one, who has ſhared the better part of his father's fortune, if not almoſt the whole, under an idea that he ſhould be the ſurviving parent and patron of his younger brethren;---Can he diſſipate that fortune in the aggrandiſement of a name, and leave thoſe who have been taught to look up to him for aſſiſtance and protection,

to ſtruggle, as they can, through a ſelfiſh world?---Can he call This Right, or will he, on his pillow, ſleep undiſturbed by ſelf-reproach?---No; "He that hateth his brother, (ſays St. John,) is a Murderer," and a murderer ſurely has no quiet.

Can he, as a Maſter, brow-beat his fellow-creatures, and be unkind to thoſe whoſe ſtudy is to pleaſe and to ſerve him, and whom perhaps God, with equal privileges of nature and religion, has not bleſſed with an equality of this world's goods?---Can he be tyrannical, and withhold the wages of ſuch men, and thus add oppreſſion to their misfortunes?---Can he call Such conduct Right, and will his conſcience tell him that in This he does no wrong?---"Maſters, (ſays St. Paul,) give unto your ſervants that which is juſt and equal, forbearing threatening, knowing alſo that you have a Maſter in heaven."

Can he, as a Servant, bound by all laws both human and divine, to obedience and fidelity, deceive, injure, and betray his maſter, to whom he owes his ſupport and maintenance?---Can he clandeſtinely rob him, and his conſcience not upbraid him for the act? "Servants, (ſays St. Paul,) obey your maſters in all things; not with eye ſervice, but in ſingleneſs of heart, fearing God."

Can he, as a Citizen, or a Member of Society, trick and over-reach his fellow-ſubjects? Can he withhold his charity from thoſe who have a claim upon him, when his Redeemer ſays, "Depart from me, ye Curſed, for you have not given unto the poor?" Can he defraud the ſtate that protects him, and ſerpent-like bite the very breaſt that cheriſhes him? Can he be rebellious, and lay plots to ſubvert that government he has ſworn to obey?

Can he, I say, do This and not shudder at the treachery he is guilty of? "Whosoever resisteth the higher powers, (says St. Paul,) resisteth the ordinance of God, and they that resist, shall receive to themselves damnation."

In short, Can he, as a Christian, violate the laws of his religion?---Can he fly in the face of his Maker and Redeemer, and, Judas-like, deny his very God?---Can he break the sabbath, profane the church, refrain from worship, set God's laws at defiance, and dare his Creator's vengeance?---Can he call This Right?---Does not his conscience smite him, and make him dread the daily danger he is in, that of being suddenly called to the bar of future Judgment, and finally losing his own soul?---Can he go on thus boldly sinning, regardless of the consequences?---Can he Commend himself, or think, that in so doing, he is acting Right?---

And yet, we see such men every day.---We see them tripping gaily on, as if their consciences told them that they were "void of offence both towards God and towards man."---We see them in every circle of dissipation, and in every house of pleasure; partaking of the mirth, thoughtless of any thing that may happen to them hereafter. Like the woman in the Proverbs, "They eat and wipe their mouths, and say they have done no wickedness."--I have not patience with such men.---I will admit the Force of Temptation; I will admit the Prevalence of Habit; I will admit the Intoxication of Pleasures; and the Frailty of human Nature; but I will not admit, but that the most giddy and thoughtless man has, at times, a moment of reflection. Cloyed perhaps with pleasure; fatiqued with enjoyment; rising

from his bed after a night of intemperance; jaded and sickened with the riot of the preceding day, Conscience, if even not consulted, will now and then break in upon the soul, and make its upbraidings heard. The man, in spite of himself, must and will Reflect; and then, What are his reflections but, with Solomon, that "all is vanity and vexation of spirit.---I sought for pleasure but have not found it.---I am unwell; my head aches, and what is worse, my Heart aches."---These may not be his Words, but, my life for it, they are his Thoughts;---and yet, with those bitter reflections, he rises for the day, puts on his folly with his cloaths, his qualms go off, his thoughtlessness returns, and he also returns to his pleasurable drudgery, as before; to the same giddy and fatiguing round of sin and dissipation.

But, let him call it Pleasure;---let him call it Happiness:---If he considers at what expence it is procured, it must take off from its zest---Setting aside any future consideration of a world to come; I appeal to himself, whether, after he has revelled in what he deems Delight, he has found his mind more at ease, than before he partook of the enjoyment?---No;---the more he indulges in what he calls Pleasure, the more jaded and tired he is; it is "sweet as honey in the mouth, but bitter (as St. John says,) in the belly." Solomon may well call it "vanity and vexation of spirit." But let a man "pursue that which is lawful and right;" that which his heart approves, and which his conscience does not condemn, and his pleasures will be lasting and sweet. Let the Voluptuary riot in the enjoyment of his appetites; let him be absorbed in sensual delights: let the Covetous man wallow in envied wealth; let there be no end to his riches: let the Ambitious

man be hoisted to the very summit of grandeur; let the star blaze upon his breast, and the coronet glitter round his temples:--let the Vain-glorious man be swelled with public breath, and blown up with popular applause; let him be courted by the multitude, and worshipped by the rabble:----Nay, let the victorious Warrior, though trampling in blood, be wreathed with laurels; let him return in triumph, amid the loud and grateful acclamations of his countrymen:---let each enjoy all that his heart desires, and he will not have Half that pleasure that arises in the breast, that heart-felt enjoyment, the result of one good and Righteous action. And why?--In this Fancied happiness there is something within that stings him, and tells him he has acted wrong. His motives were not Pure: but in the discharge of our moral duties, in the performance of actions truly virtuous and religious, we have a self-approving monitor.--Conscience, that voice of the Almighty, hailing us with a "Well done, thou good and faithful servant; enter thou into the Joy of thy Lord!"

This is True happiness, and within the reach of every one. It is not the result of health, of wealth, of rank, or public acclamation; but the testimony of a rewarding Conscience, a conviction in our minds of having done our duty to God and to our neighbour, of being a Dutiful child, a Tender parent, an Affectionate husband and brother, a Kind master, a Faithful servant, a Good citizen, a Loyal subject, and a Sincere Christian; and as such, entitled to the promises of everlasting happiness.

Trusler. A Manuscript.

"Be sober, be vigilant," and do your duty, whilst you have it to do, as Honest men. Fraudulent practices are a manifest breach of the eighth commandment, a sin which, if unrepented of, will never be forgiven. Why, then, risk our salvation upon a matter, which has neither a worldly nor a heavenly advantage to recommend it? "What shall it profit a man, tho' he gain the whole world, if he lose his own soul? or What shall a man give in exchange for his soul?" All our labours to acquire riches are ineffectual, if God does not assist us. "Paul may plant, and Apollos water, and all to no purpose, unless God gives the increase." Let us rely, then, upon His good providence, and follow the mode which He has prescribed, which is "to do Justly, and to walk humbly with our God."

Before I conclude, I must observe, that there are two maxims which I could wish were painted on the most conspicuous part of every man's [counting-house and] shop, that they might contantly be in the view of every dealer. These are,

That it is God Only who gives a man power to get wealth; and That it is not a clear Estate, but a clear Soul that makes men happy.

Were these religious maxims continually in our mind; would we Do as we would be Done By; things would wear a very different face; instead of coveting or grasping at the property of others, we should sit down contented with our own Honest earnings; half the animosities & bickerings in life would be obliterated; Selfishness would not have a name in the world, Candour & Openness would be the characteristic of every dealer; content would reign, universally, every where; and this life would be a terrestrial Paradise.

No. 11. Trusler. A Manuscript.

No. 11. Honesty the best Policy.

Proverbs, chap. 16. v. 8. "Better is a Little with Righteousness, than great Revenues without Right.

In reading this passage I have ever been Particularly struck with the pleasing idea it conveys: that though Providence May have vouchsafed to the virtuous poor man but few of those appendages in life which the world calls Comforts; he is not without his enjoyments---Enjoyments which are highly relished--conscious that the Little he has was Honestly Earned; for the words before us manifestly allude to such possession, as a man has himself acquired. How king Solomon could enter into the spirit of this assertion, I am at a loss to say; if we reason, according to the present system of things, we may really wonder that a man, seated on a Throne, surrounded with riches, with dignity, could search into the feelings of those in so different a walk in life from himself, and become acquainted with those sentiments that arise only from a state of virtuous poverty.---But, we are told, that God had given him wisdom above every man; and his descriptions of things so apparently out of his way, and yet so Just, is a proof that His knowledge and experience were not confined, like those of the great men of the present age, to the circle in which they shine; but extended to All degrees and All estates of men whatever.---He is Certainly right in the words before us; and,

your own private feelings muſt Tell you ſo: that "better is a Little with Fear of the Lord, than great Treaſure and trouble therewith."

In reaſoning upon this ſubject, I will conſider it both in a Worldly and a Religious view.

1. So great are the worldly advantages of wealth, and ſo much are men now eſteemed in proportion to what they have, that too many purſue it, without any regard to conſequences. 'Get money, if you can, Honeſtly; but, However, get Money,' ---has been the ruling maxim of moſt ages; and the preſent one follows it up cloſely; but Were the breaſts of men open, that we could read their Hearts, I fear numbers would be found, who, tho' ſeemingly in Eaſy circumſtances, and apparently Enjoying the fruit of their induſtry, ſecretly condemn the meaſures they have taken to procure what they have, and wiſh, at times, that they were any thing but what they Are.

Wealth, amaſsed at the ſacrifice of honeſty and juſtice, like the viper in the fable, Stings the very breaſt that cheriſhes it.--- Can a man, with Any degree of feeling, paſs a neighbour or an acquaintance, whom he may heretofore have injured, whoſe property he may have raviſhed from him or embezzled, without Some kind of Compunction? Can he look in the face of ſuch a one, without the Bitter recollection of his own injurious conduct?-- No;--his own heart calls him Villain: and tho' he collects himſelf, and ſtrives to ſhake off reflection, the horrid thought, like a ſpectre, riſes again in view, and repeats the word Villain. This--if he is a man of Feeling:--ſhould he be Void of feeling, he is ſtill more to be pitied: he is then like the fool, that "ſaid

in his heart, There is no God." In the first case, his feelings, his conscience might rouse him, and induce him to restitution; to repair the injury he has done, before it be too late, and be again a Happy man; but, he who has No feelings, No conscience, but what is seared, is in the most Dreadful situation: he seems deserted by his God, and, as an object overlooked in his anger. Such a man passes on in life, Devouring & Wasting the substance he is master of: Enjoy it he does not, for Enjoyment arises only from pleasing reflection. Such a one, I say, passes on a few Irksome years, and seemingly prosperous; held forth, perhaps, to the world, as an Example, to be suddenly cut off. "The wicked and ungodly Seldom live out Half their days." "They shall soon be cut down." "I have seen, (says the Psalmist,) the ungodly in great Power, and flourishing like a green bay-tree:--I went by, and lo--he was gone:---I sought him, but--his place could no where be found."

As he approaches the close of life, his breast, perhaps, shall be unlocked, his conscience set at liberty, and all the injuries he has done to others, shall, like so many frightful fiends, rise in array before him. Then, tho' too late, shall he wish he had not acted as he has;---Then would he give the World, (if the world was in his possession,) to repair the errors of his life;--he is anxious to restore that property he either ravished from the orphan, or purloined from the incautious;--he has it not to give, and dies--in all the agonies of despair.

Should a man's fraudulent dealings with others be of such a kind, as he can foolishly reconcile to himself; should he justify his own cause by that ridiculous argument of the dishonest man,

That we live, as it were, in a ſtate of plunder, where the ſtrongeſt arm puts in a claim for the biggeſt ſhare, and that, in his tranſactions with men, he takes only thoſe worldly, thoſe common advantages which They take upon all occaſions; that is to ſay, he Only robs Thoſe who rob Others; he is ſtill equally ſinful and equally wretched; for the time will Aſſuredly come, when he will be of a different way of thinking, and would give all he poſſeſſes that he had not done it.--"For every man muſt bear his own burden." "A Small thing (ſays the Pſalmiſt) that the Righteous hath, is better than great Riches of the Ungodly."

It is an old ſaying, that 'ill-gotten wealth never thrives,' & we ſee it continually verified. Many have been the inſtances of great fortunes, Ill-acquired, mouldering away; and families, Thus made, coming to decay; "the ſins of the fathers being viſited on the children, even to the third and fourth generation." Is not this, then, an argument of the higheſt moment, independent of any Religious views, to induce us to be upright in our dealings, and fair in our tranſactions; that God will proſper our virtuous undertakings, multiply that wealth acquired by honeſt induſtry, give a bleſſing to our endeavours, and a ſtability to all we poſſeſs?--Let me aſk you, who are parents, and love your children, whether to make ſome future proviſion for them does not actuate your labours, and whether the ſatisfaction of ſo doing is not further ſweetened, with the proſpect of its being accompanied with the bleſſings of Heaven?

I ſpeak now from my own feelings.--I am exactly in your ſituation--the father of many children, born to no eſtate, but to depend upon their own virtuous and honeſt endeavours, aſſiſted by

what Providence, by the like means, may enable me to leave them. I boaſt no Superior reaſon, no Refined ſentiments: I am a man like yourſelves;---what I feel, You muſt feel: and I declare to you, in the preſence of the Moſt High, that as a proviſion for my family has ever been a Spur to my actions, ſo independent of any Other motives, love for that family would ever keep thoſe actions Honeſt. 'Tis Worldly policy; nay, 'tis Religious policy;--policy that never fails, even in the Preſent generation; except it be, that God has ſome bleſſings in ſtore for the righteous, which, for wiſe and good purpoſes, he may withhold at one time, to pour on him or his at ſome Future period.

Never, then, envy the riches of others, nor repine at your own ſituation; but "learn, in whatever ſtate you are, therewith to be content." Never let the wiſh of adding a little more to your gains lead you into acts of unfair dealing. Be upright; be Honeſt. "Better is a Little with Righteouſneſs, than great revenues without right." Never be tempted to take an Advantage of the Incautious, nor Impoſe upon the credulity or the ignorance of others; buy with Fairneſs; ſell with Right weights and meaſures; be Moderate in your profits; be Juſt to your neighbours; be True to the ſtate; be Honeſt; be Frugal; be Induſtrious, and beg God's bleſſing on your undertakings; and, be aſſured, you'll be Rich. If you have not the Luxuries of life, you will command the Neceſſaries; and theſe are Riches to a Contented mind. God will proſper your endeavours, and bleſs your families. "I have been young, (ſays the Pſalmiſt,) and now am Old; and Yet ſaw I Never the Righteous forſaken, nor his ſeed begging their bread." Believe me, there is a ſuper-

intending Providence every where. "Even the hairs of our head are all numbered." "He feedeth the hungry, and giveth raiment to those that call upon him."

Imagine not that a large family is an Incumbrance. To a frugal, industrious man, virtuous children are a Blessing. They bring a Fortune into the world with them, and are a mark of God's peculiar Favor. I have conversed with many on this subject, and never yet found, but that the man with Ten children lived as well with those Ten, as he did when he had but One. They encrease his exertions and industry, "He that gathereth by Labour, shall increase." Besides, numerous families generally prosper Best; the tie of relationship binds them to each other; and while an Only child, thro' some mishap, or want of friends, shall fall; the offspring of a numerous family shall stand its ground, assisted and supported by brotherly love and compassion: so that, all other things considered, the Larger a man's family is, the Greater blessings he may expect to receive.

Further; it must be no small pleasure to an honest man to meet the esteem of his virtuous neighbours. All men give a preference to the Fair dealer, and flock to him who will not deceive them. A reputation, once acquired, is easily preserved. Acquire, then, a good repute; preserve it, and wealth will follow in apace. It may not be the lot of every one to acquire an Independent fortune; but still, he may be wealthy; for Competence is wealth to a Contented mind. He who has fewest wants is richest. If a man earns only fifty pounds a year, and spends but forty, he is far richer than he whose annual income is one thousand pounds, and spends twelve hundred: and, as every individual

may be considered, in his sphere of action, as the Centre of a circle, some of a larger, some of a smaller; whoever fills that circle Properly, be it ever so Small; if he acts his part in society as one of Conscientious character, a Fair dealer, and a Good man; he will be revered by his neighbours, and respected by all who know him. The Little he possesses, be it ever so Small, will be enjoyed with a pleasure, known only to those who have the Heart-felt satisfaction of eating the Honest bread they Earn.

So much for Worldly motives to honesty; let us now consider the Religious ones.

2. How quietly and calmly does that man lay his head upon his pillow, who has nothing to upbraid himself with; but, whose inward monitor applauds his conduct! How serene and placid is the evening of that man's day, whose "conscience is void of offence towards God, and towards all men!" Paint to yourselves the happy situation of the Virtuous tradesman, who, after the toil of occupation is over, sits down with an affectionate wife and family about him, recounting the business of the day; summing up their Honest, though, perhaps, Little gains; regaling themselves in the best manner those gains will afford; congratulating each other on their happy success, returning thanks to that Being to whom they ultimately owe it, contriving how far and in what way they can be charitable, and bestow their tribute of thanks; begging God's blessing on the morrow, and retiring peacefully to rest. I say, paint to yourselves Such a character, and you must fall in love with the picture!

Where are the men of Independent fortune or great Riches, that can boast of a more pleasurable evening than this? Sorry am I

to observe, in general, they are not Half so happy. Cards, dice, and an eternal round of dissipation, fill up all their time, waste the important hours, and leave them neither room for thought, nor a moment for reflection; but hurry them on, and often early, to the precipice of the grave, in which they fall--unheeded, unlamented:--and oh--that it ended there!--But, it is not to such to whom I Now am talking--May they meet with that mercy Hereafter, they are Here so little solicitous about!

This is not the case I hope with You: I flatter myself, I am addressing those who listen with an honest heart, and wish to benefit by what they hear. Let me, then, ask you, "What is a man profited, if he gain the whole world, and lose his own soul?" What are all the pleasures, the indulgencies, the gratifications of life, when put in competition with our happiness hereafter? Our passage through this world is merely a journey; we are all travellers to a bourn whence none can return; and therefore, tho' it may be Discreet and Wise to render our way as agreeable and as pleasant as we can; it is absolutely Indiscreet and Unwise to suffer it to engross All our thoughts and attention. This life is a state of probation, a state of trial, in which we are placed by our beneficent Creator, to work out our own salvation. According to our conduct and behaviour Here, we shall be punished or rewarded Hereafter. It is a matter, therefore, of the highest concern, and ought not to be trifled with. Our stay in this world is temporary and uncertain: we may be here a Year; we may not be here a Month. Beware, then, of wasting the precious hours, and work while it is called to-day, and whilst you have Time to work. Seize the moments as they rise, and make a proper use of them.

No. 12. On the Importance, Utility, and Duty of a Farmer's life.

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1 Timothy, 6. 17. "Who giveth us richly all things to enjoy."

Having the happiness of addressing a congregation consisting chiefly of men employed in husbandry, I will embrace the opportunity, and endeavour to give you an insight into the utility of your profession, to shew you how peculiarly favoured you are by Providence; the great weight you have in the scale of society, and how happy and grateful you ought to be on that account.

St. Paul, who was the first preacher in the Christian world, read the effects of his sermons in the faces of his hearers. If he spoke so as to be understood, it was all he wished; he knew the power of the Christian doctrine, he felt its efficacy, and enforced it on his auditors with those powers of elocution, as reached to the conviction of those who heard him. It is this St. Paul who preaches to you To day. His words I have read to you. Would I had his language to explain them!---But why should I express such a wish! His eloquence was but argument and reason; Mine shall be the same.---Indeed in this enlightened age, reason is all that is necessary.---"As he reasoned (we are told, whilst a prisoner at the bar) of righteousness, temperance, and judgment to come, Felix (though his judge) trembled."---In commenting then on the text, I will urge the arguments that strike me on the subject-matter, and leave you to reason on them, and determine accordingly.

We are, in the words before us, taught by St. Paul, that God who created the world, and placed man in it as the Lord of the creation, has made ample provision for his support and comfort; given him every thing his heart can wish, and that if he does not make a proper use of those gifts, or perverts them to improper purposes, the fault is his own. It is God who giveth, we are not therefore to place any dependence but on Him and our Own endeavours. We ought to be grateful for what he thus voluntarily bestows, and thank "him who hath given us richly all things to enjoy."

In the early ages of the world, land was parcelled out among its inhabitants. Every man had a number of acres to till, for the support and maintenance of his family. Now as One man is able to cultivate more land, and raise in one year more corn than is sufficient for the support of Ten persons, had the wants of each man's family been confined merely to the supply of nature; when the produce of his land was more than they wanted, he would have quitted his work and spent the rest of his time idly; but nature requires more than food; it requires shelter, cloaths, conveniencies, and comforts. All these, possibly, were not within the reach of every individual. He had not talents for the purpose; but others had, and others that were perhaps less inclined to husbandry than himself. With these he negotiates; with these he contracts. Some knew the art of building; some the art of making cloaths; some were versed in one thing; some in another. By mutual agreement, then, these men consent to furnish each other, according to their respective wants and respective talents. The husbandman for example, agrees to furnish such men and their families with

corn, on condition of their providing him and his, with a house, with cloaths, and other neceſſaries. In courſe of time, this compact became general, and different families were differently employed to ſerve each other; and hence the introduction of trades, of manufactures, and of commerce, all tending to the good and benefit of ſociety. Some were builders, ſome taylors, ſome ſhoe-makers, and the like; all employed in their reſpective occupations, and ſuch articles as each had to ſpare, after the ſupply of their own families, were exchanged for others, which they ſtood in need of.

Such was the caſe of things before the invention of money, and is the mode of traſic or trade in countries leſs civilized than our own, and where the uſe of money is not known. Since the introduction of coin, the embarraſſment and difficulty attending the exchange of goods and manufactures are removed. By a piece of gold, which a man can carry in his pocket, he can procure every thing he wants: with this the cultivator, having ſold his ſpare corn, pays one man for his cloaths, another for his houſe, and another for his furniture; and the comforts of life requiring a variety of neceſſaries and conveniencies, each by the intervention of money exchanges the articles of his own fabricating for thoſe of others, and the conveniencies of life are thus univerſally diſtributed. What one country does not afford is brought from another, and all our wants are gratified. Enjoyments are a ſpur to induſtry, and induſtry procures a ſupply of money.

All men, then, employed in trade and commerce, be it of what kind it will, are equally beneficial to ſociety, are reciprocally ſerviceable to each other, contribute to the ſtate that protects them from

violence and plunder, leaving each individual in the poſſeſſion and enjoyment of what he earns.

You ſee then, on this principle, how neceſſary it is, that the government of a country, ſhould be ſupported by thoſe it protects; how careful we ſhould be that no man robs the ſtate of its revenue, and how cheerfully we ſhould contribute to its exigencies. I endeavour to explain this matter to the capacities of the loweſt order of men, and I hope I ſpeak ſo as to be underſtood.

You Muſt ſee the point of view to which I would direct your attention, how much I would exalt your humble lot in life, and ſhew you the weight each individual (poor as he may ſeem) bears in the ſcale of ſociety. If he is induſtrious in any branch of trade or commerce, whether he be maſter, or whether he be ſervant, he is a uſeful member of the ſtate, and of ſociety, and ſtands upon an Equal footing with the reſt: he never loſes his conſequence in that ſociety, but when he deviates from the rule of rectitude, when he is ſlothful, when he abuſes his ſituation, or is immoral or diſorderly. Let a man's employ be what it will; let him be in the capacity of a menial ſervant; let him be making only inſtruments of amuſement; let him be occupied merely in entertaining others; if he affords that relief to a buſy and a thinking mind, which at times, requires relief, he is uſefully employed, and does as much good in ſociety as the huſbandman or manufacturer; for by a compact between the three, one amuſes whilſt the other two work; and if they who toil in the ſervice of the public feel themſelves repaid by the buffoonery of the other, it anſwers the end deſigned, and tends to the general good. Let a man, then, be of what profeſſion he may, if he acts but his part in life Well, he will be equally reſpec-

table in society, as the husbandman, the manufacturer, or the man of landed property.

Various and diversified are the talents of men, and it is happy for the state that such talents are encouraged. Life goes cheerfully on; we are not overpowered with business, nor borne down with care. Our minds are relieved, and we are thus enabled to return to our employs with renewed vigour and alacrity.

Having said so much in favour of trade and husbandry, let us turn our thoughts to professional men. Can we say as much in favour of these? Certainly we can. It is to these gentlemen, whose minds are informed by education, that we look up for preservation and protection. With more intellectual abilities and more leisure on their hands, they have it in their power to employ their talents for the good of the community, and their interest in so doing naturally leads them to it. Among these are our statesmen, our civilians, our lawyers, our clergymen, our physicians, and the several professional characters in life. These we must surely allow of equal weight in the scale of society, with those who labour for its wants.

Not so, says the inconsiderate, is the thoughtless dissipated man, who is lavishing away his money, and studies neither the good of society nor himself: in answer to this, I am bold to say, that such men, though they might act wiser, equally contribute to the good of the state and of society. In possession of that wealth which they have either by their own labour or ingenuity, or which the industry and skill of their ancestors amassed; they, by expending it, give bread to a variety of artists, and men employed in manufacturing the luxuries of life, and which, by the duties

laid on such luxuries by government, contribute to the support of the state.

It must also be admitted that such gentlemen in spending their money in any neighbourhood, contribute largely to its benefit in the employment of the people there residing. This is advanced in behalf of monied men, men Without landed property, but those who have estates and lands of their own, may be considered as cultivators and husbandmen; for whether they till the land themselves or let it to others to till, it is the same; their property is converted to the use of society, and the rents they receive may be considered as the neat produce of a third part of such lands reserved for them, and expended (as are the gains of the farmer) in the purchase of the necessaries of life, and result of the labour of other men.

We have now brought the profession of a cultivator or husbandman to the highest pitch of public utility, and it evidently appears; that, as farming was the original employ of the first societies, so it continues to be the most important and useful of all occupations, that occupation in which centres almost every other; food being the first object of man, on which his very existence depends.

You see then, my religious hearers, the importance you hold in the scale of society, and how respectable you are in yourselves: but you will perhaps remark, that though your profession is a respectable one, it carries with it a thousand cares; that it is a life of labour, and from the game-laws, a life of oppression; that seasons are uncertain; that crops often fail; that disappointment and losses ensue, and that the anxieties attending it more than overbalance its profits and its pleasures.

These arguments, though in the mouth of every farmer, are far from concluſive or of any moment. A huſbandman on entering on his farm well conſiders (or ſhould conſider) every diſadvantage, attending it. He conſiders not only the rent he is to pay, but the barrenneſs or fertility of the ſoil, the ſituation of the land, the tithes, the taxes, and the inroads of his lord. All this he places againſt the profits, ſo that ſhould his lands labour under certain diſadvantages, he pays a reduced rent in proportion, and thus throws all the diſadvantages, all the loſſes and injuries of which he complains, on the owner of the ſoil. What reaſon has he then to murmur? It is not the Farmer that ſuſtains the loſs, if any loſs there is, but his Landlord.

The oppreſſion of the game-laws is an idle complaint. So is the plea, that the farmer has the beſt right to the game he feeds. The wiſdom of our anceſtors in framing theſe laws, did but guard againſt the evils attendant upon rural ſports. They well knew the diſpoſition of men, that hunting was the primaeval occupation of our forefathers; that habit made this occupation pleaſant, and when the neceſſity of hunting for proviſion ceaſed, that the attention of the people might not be drawn off to this from more important employ:, they framed the game-laws merely to prevent the farmer and trading part of mankind from ruining themſelves by quitting their occupations and following thoſe purſuits, (then becoming unneceſſary,) to which they were naturally prone; and left it only to gentlemen whoſe fortunes enable t!em to purſue their amuſements, without any injury to their families or the ſtate.

Inſtead of repining at his lot, it ſhould be a happineſs to the farmer, that the neighbouring gentry find their amuſements in the

ſports of the field; that inſtead of draving their wealth from the ſoil and ſpending it in the metropolis, or other parts of the world, vhere every ſpecies of luxury is preſented them, and numberleſs temptations thrown in their vay, any thing will induce them to ſpend it on their ovn eſtates; and vould the farmers ſtudy their ovn intereſt, they vould take pains to encreaſe and preſerve ſuch objects of amuſement, from the rapacious hands of thoſe vhoſe aim is only to plunder and impoveriſh.

Were ve to draw a compariſon betveen the diſtrict deſerted by its ovner, and left to the mercileſs care of an arbitrary ſteward, griping the tenants vith the iron hand of oppreſſion, merely to gratify an unthinking maſter; vho, at a great diſtance from his eſtate, is too apt to forget the relationſhip that exiſts betveen his tenants and himſelf, vho vhen he lived among them, made but one and the ſame family; I ſay, if in comparing this diſtrict vith that, vhere, as in the early days of Chriſtianity, the gentry reſide upon their eſtates, employing the poor, and giving bread to the diſtreſſed; vhere their liberality extends even beyond the boundaries of their ovn lands, enriching the country, and chearing the hearts of all around them: If ve view the oppreſſion, the vretchedneſs, ſterillity, and poverty of the one ſcene; the freedom, the happineſs, the luxuriancy, and proſperity of the other, ve ſhall not need arguments to enforce vhat I vould recommend; that happy communication and that Equality (if I may ſo call it) that formerly reigned betveen a landlord and his tenants, vhen they rejoiced to meet, vhen each ſtudied the others happineſs, and vhen the table of the land-holder vas open to all his tenants. And let us hope to find that the ſame ſpirit of

hospitality, which once characterized the gentry of this country, will become universal: and may it continue to the end of time!

As to the inclemency and uncertainty of seasons, we all know, that God, who created the universe, has taken especial care to provide not only the Necessaries, but the Comforts of life; he carefully watches and guards our prosperity; not a sparrow falls to the ground, without his observation; the Spring and the Summer return at their appointed times, and replenish the earth with all that is desirable; accidents Will sometimes happen; seasons Will vary; they may be wet or dry, and partial dearth May be the consequence; but such dearths are not General; as a scarcity in one country may be supplied from the plenty of another. But even in these scarcities the Farmer seldom suffers. If, with his neighbours, he has a Large crop, it is of Less value; if he has a Small crop, it is of Greater value. The price of corn rises and falls in proportion to the general crops. A season of wet, like that of the present summer, is not, on the whole, detrimental. If it injures the Low-lands, it benefits the Up-lands; all in their turn feel the benign influence of Heaven, and in a series of years the farmer is sure to be a gainer. He takes one year with another, and if his profits are small at one time, he is amply repaid at a future. It is folly therefore to repine, or be discouraged. "He that observeth the winds (saith the Preacher,) shall not sow, and he that regarded the clouds shall not reap." Let every man place a reliance on Providence, let him be industrious, and, be assured, he will find his meat in due season.

There is no profession of life, but has its attendant cares; but as we are best acquainted with our own profession, we are apt to

feel our Own cares the moſt. Look abroad into life, and you will find the truth of this obſervation. It is idle, then, to murmur, each man has a burthen to bear, and as "each man muſt bear his own burthen," he who bears it with moſt cheerfulneſs, is not only the wiſeſt, but the happieſt. The farmer's life, however, has leaſt to trouble him, being free from thoſe dangers that imbitter the lives of others.---Take a view of his ruſtic abode;---its neatneſs, its cleanlineſs;---its quiet, and its comforts;---free from the noiſe and buſtle of a buſy life, He enjoys a Sequeſtered retreat, and in the boſom of a happy family, a Domeſtic bliſs. His early hours, both to riſe and to reſt, his exerciſe, and temperance, enſure him length of days, and more health and calm, than generally fall to the lot of other men; improvements in huſbandry, are a continual ſource of philoſophic amuſement to him, his days are marked with peace, and (if a good man) he ends them in ſerennity.

It is his duty, then, to be contented with his ſituation, and live in harmony with thoſe about him; to frequent his church on Sunday, and praiſe his God for his happy lot, "for having given him richly all things to enjoy." Let him not repine at Occaſional misfortunes; no man is without them. Let him not dread a blight, a mildew or an unfavourable ſeaſon. If he has not what he wiſhes To-day; he will, To-morrow; and if it be wiſe in every man, to lay up againſt an evil day, it is more ſo in a life of agriculture. If ſtates have found it neceſſary to collect magazines of corn and other proviſions to diſtribute out in times of ſcarcity; farmers ſhould do the ſame, that is to ſay, they ſhould huſband their property. The plentiful product of one year,

ſhould be converted into money, and that money laid by to compenſate for a year of ſcarcity in another. This wiſe proviſion will inſure them a continuance of wealth, remove any repinings at the diſpenſations of Providence, and ſecure them a happy life.

I truſt all that hear me, feel the force of this reaſoning, and do not require it to be dwelt on. The doctrine I would draw from this ſubject is, that all men, in every ſituation of life ſhould be induſtrious, exert themſelves for their reſpective families, and for the public good, beg God's bleſſing on their honeſt endeavours, ſet a good example to their children, and their ſervants, live in harmony with their neighbours, and Do all the good they Can; the only mode of ſecuring to themſelves the happineſs of This life, and the bliſs of that which is to Come.

Truſler. A Manuſcript.

Pleaſe to alter the following Errors with the Pen.

Sermon 4. Page 4. line 5, for view, read brow
22, for but late, read but of late
5, line 2, dele at
6. 8, dele how
7. 8. 14, for ſorrow! read ſorrow;
10. 12, for ſerenity, read amenity
8. 3. 1, for they, read the

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